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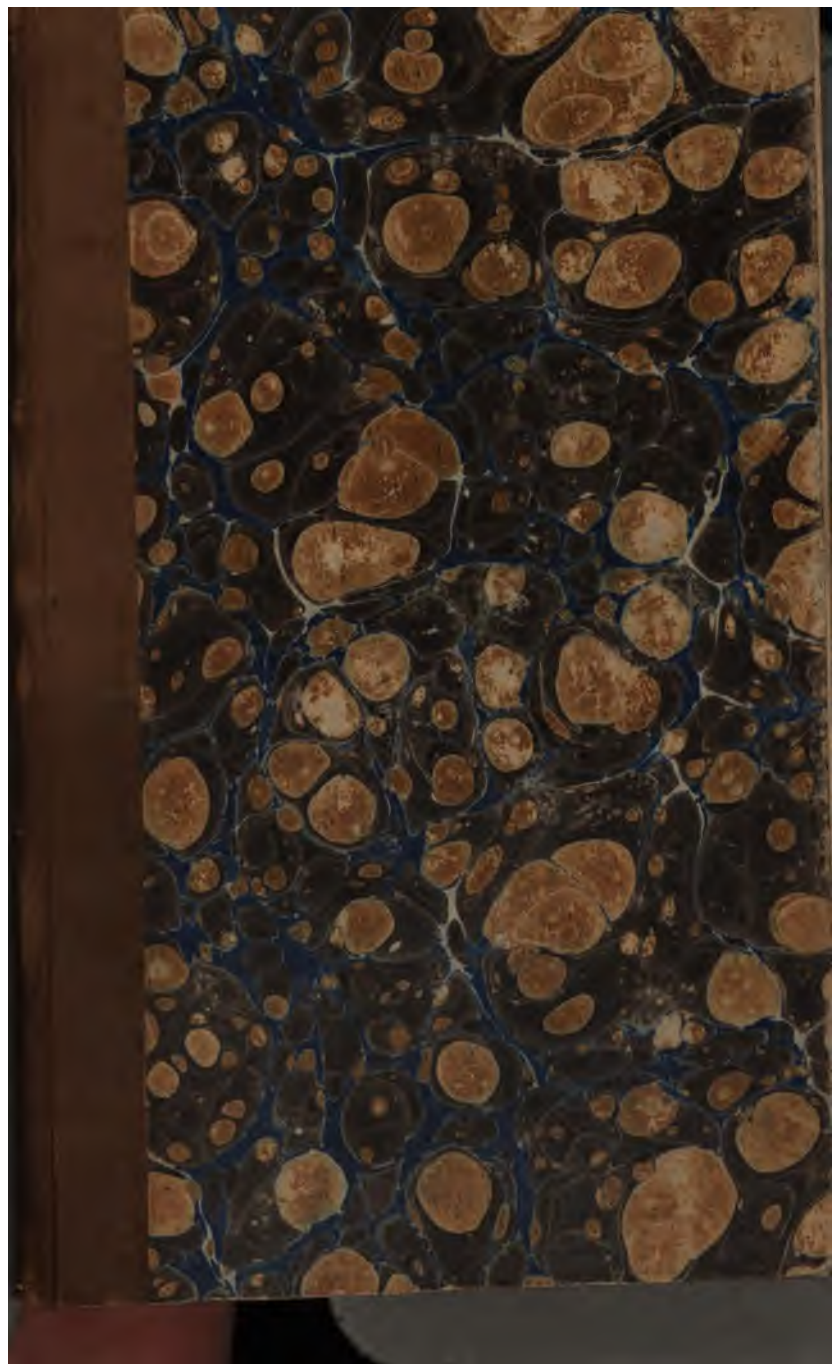
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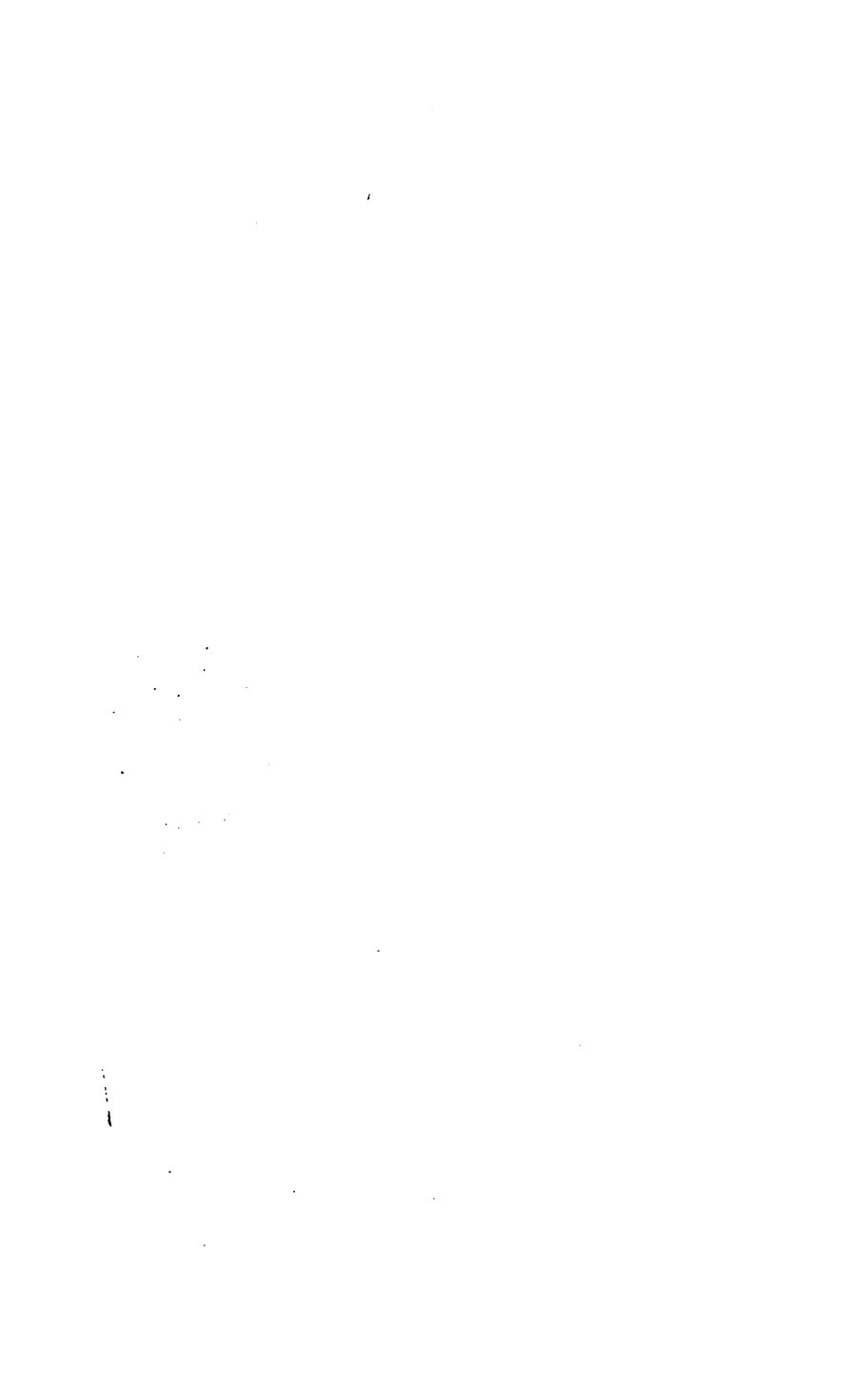


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THE  
EXTENT OF THE PROPITIATION;

OR,

THE QUESTION,  
FOR WHOM DID CHRIST DIE?

ANSWERED.

BY

JAMES MORISON,

A SERVANT OF CHRIST, KILMARNOCK.



J. DAVIE, KILMARNOCK;  
THOMAS WARD & CO., PATERNOSTER ROW, LONDON;  
AND ALL OTHER BOOKSELLERS.

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## P R E F A C E.

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I CANNOT but be grateful to my Divine Master for the countenance he has given to my little work on "the Extent of Christ's Propitiation." From very many written and oral communications have I learned that it has been blessed to bring "peace with God" to the hearts of many anxious sinners. O this is indeed sufficient "hire" for my "labour of love!" My prayers have been answered, my ardent wish has been attained.

With devout thanksgivings for the rapid dissemination of the three thousand copies formerly published, I comply with the urgent calls which from many quarters I have received, and now issue a new edition. I trust that it will be found to be every way improved. I have carefully revised the whole work, and I now again lay it at the feet of my Saviour, as a small thank-offering to Him because of the great love wherewith he hath loved me and *all my fellow men*.

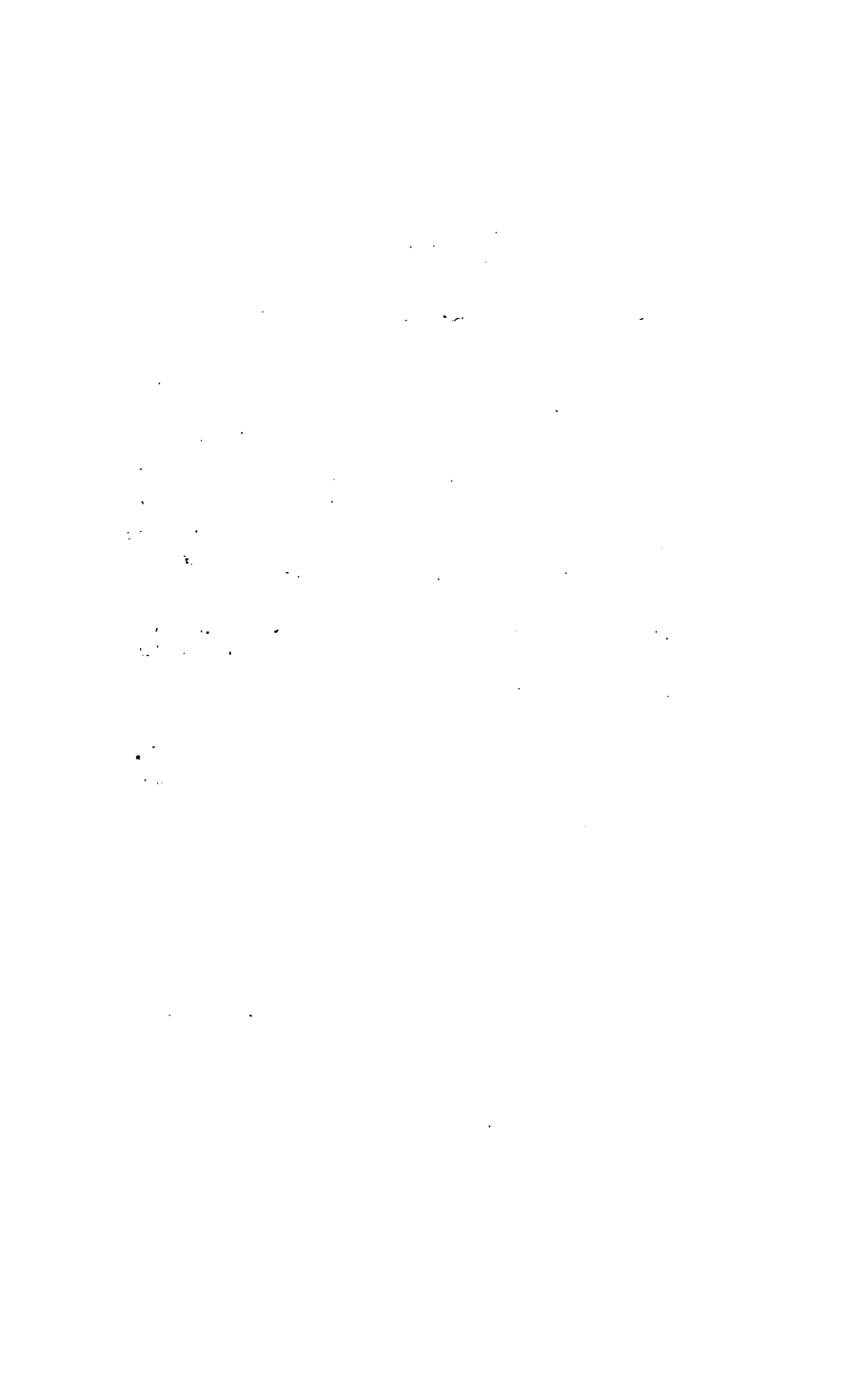
JAMES MORISON.

KILMAIRNOCK, *October*, 1842.

P.S. In the title of the work I have substituted the word "propitiation" for the word "atonement."

J. M.





THE

## EXTENT OF THE PROPITIATION.

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"Jesus Christ is the propitiation for the sins of the whole world."  
1 JOHN ii. 2.

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### INTRODUCTORY REMARKS.

IN a previous treatise I considered the *nature* of the propitiation or atonement which Jesus made for sinners on Calvary. After having shown that it is not to be confounded with such of its consequences as pardon, justification, redemption, and reconciliation; or to be regarded as the payment of the sinner's debt; I proceeded to define it to be that "expedient introduced into the divine moral government, consisting of the obedience unto death of Jesus Christ, which has completely removed all the obstacles standing between sinners and salvation, except the obstacles within them." These obstacles within sinners may, in the case of gospel hearers, be considered as all summed up in UNBELIEF, which is now, therefore, the only barrier between such sinners and the enjoyment of pardon, justification, redemption, and reconciliation.

The subject which I am now to bring before you, dear reader, is one of matchless moment, and of the most thrilling interest. It is this:—Has Jesus so died for *us* as to have in reality removed all possible legal obstacles standing between *our* souls and salvation? Is Jesus a propitiation for our sins? Was the atonement made for *us*? Was there as much done for *you* and *me* on Calvary as for Isaiah and Daniel, and Peter and Paul? Did Jesus accomplish nothing on Calvary which was not for *us*? This is the question; and surely it must be admitted to be to every sinner of mankind the most momentous which could be proposed in time. If the Bible say "no" to it, how awful must be the perplexity into which we shall be plunged! If the

Bible say "yes" to it, how "unspeakable" is "the love of God," how "joyful" is "the sound" of salvation! For my own part, my dear reader, I have no doubt whatsoever about the Bible's answer. It appears to me to be written so plainly, that he that runs may read it; and my only wonder is, that any one should have so truly read the Bible backward, as to have substituted "no" for "yes." I do most firmly believe, O anxious sinner, whosoever you be, and whatsoever may have been your character, that all that Jesus did on Calvary he did for *you*.

It is this, moreover, O sinner, which you are to believe, in order that you may be saved.\* Your disbelief of this is the only source of your danger, and it is the only thing in the universe which can prevent you from being, and being just now, *a sinner saved*. As long as you doubt, or positively disbelieve this—"the truth of the gospel," you cannot see that God is all "love" to you: you cannot "comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of God, which passeth knowledge." Eph. iii. 18, 19. If you are ignorant of this measureless love of God to you, you are ignorant of God's true character. If you are ignorant of God's true character, you cannot love him. If you cannot love him, you cannot yourself put on "whatsoever things are lovely," and be adorned with "the beauties of holiness." God needs only to be known, to be loved; and when God is loved, the "lover" (2 Tim. iii. 4) is made like him, in some faint degree, in loveliness and love.

*The saving TRUTH OF THE GOSPEL, which you are called to believe, is, that God so loved you, that he gave his own dear Son Jesus Christ to die for you. It is this love of God, thus manifested in the work of Jesus, that is the object of faith,† and the subject of the record of God.*

SECT. 1.—It is not enough for you to believe that there is a real SUFFICIENCY in the atonement for your salvation, provided God may have happened to have intended it for you; a real sufficiency, merely in the same sense that there is a sufficiency in its merit "for the salvation of ten thousand worlds, if God had so intended it." Such a mere intrinsic sufficiency, arising from the infinite value imparted by the divinity of the sufferer would still leave the atonement of no avail to you, as it is of no avail to devils, if it were not intentionally made for you. If God did not design the atonement to be an atonement for *your* sins, then, though truly infinite in its value, it must really be insufficient for *your* salvation; for it has left your sins unatoned for; it has left unremoved the legal barriers standing between you and the enjoyment of God's favour. If these barriers were not

\* See Note A.

† See Note B.

removed on Calvary, they never will; and if they be still left standing, it would be as impossible for you to be saved, as it is for Satan to cross the gulf that lies between hell and heaven. If these barriers, however, were removed on Calvary, then it must be true that Christ did something for you which he did not do for devils; in other words, he died for you; or, in other words still, he made complete propitiation for your sins. The propitiation, then, to be of any avail to you, must not only have been intrinsically sufficient, it must also have been intentionally made for *your sins*. If you were in debt to some person, and if an immense sum of money were paid to that person by some third person, the payment would be of no avail to you, and the news about it would be no glad tidings to you, calculated to fill your heart with overflowing gratitude to the individual who paid it, *unless it were expressly paid for you*. In like manner, the gospel would be no good news to you, if it merely told you that there is an immensity of value in Christ's atonement, amply sufficient to cover all the sins of all sinners, while it left you uncertain whether or not this all-sufficient atonement were made expressly for *you*. It is something more, then, than the mere intrinsic sufficiency of the atonement that you are to believe, in order that you may be saved. "He is much deceived," says the good and great Archbishop Usher, "that thinks a preaching of a bare sufficiency is able to yield sufficient ground of comfort to a distressed soul, without giving a farther way to it, and opening a farther passage."\*

SECT. 2.—I would say, also, that it is not enough for you to believe that "Jesus Christ is able and willing to save you, provided you do something for yourself." The faith of many persons takes in no more than this. You may believe this, however, and be as far off from salvation as ever. Almost all unbelievers believe it to be true. The willingness and ability of Christ Jesus to save sinners, cannot, therefore, be the saving truth of the gospel. It is only an atom of it. Christ is not only able to do something; he is not only willing to do something; he has already done something, and it is the something which he has done, and which he is not merely able and willing

\* See "The Judgment of the late Archbishop of Armagh on the Extent of Christ's Death and Satisfaction," p. 28. The *insufficiency* of the mere intrinsic sufficiency of the atonement, is very ably exhibited in the 4th chap. of BISHOP DAVENANT'S "Dissertatio de morte Christi." The Bishop was one of the most respected and learned men of his age. He was one of the five English deputies to the famous Synod of Dort. His celebrated "Dissertatio de morte Christi" was published after his death, in 1650. On the *insufficiency* of the mere sufficiency, see also some excellent remarks in FRASER'S "Appendix concerning Christ's death," pp. 162—165. FRASER is called by T. BOSTON "that holy and learned man Brea."—*Boston's Memoirs*, p. 40.

to do, which the sinner is to believe. O sinner, he has died to save you. John iii. 17; Luke ix. 56. Nay, sinner, except it be true that he has done this, you cannot know it to be true that he is "able and willing to save you." Christ is not able to save devils, without making an atonement for their sins. If, then, no atonement be made by him for your sins, he is not able to save you, except he come to earth and die again. Christ, moreover, is not willing to save devils: if he were willing, he would make an atonement for them. If he has made no atonement for you, he is not willing to save you. You are not warranted, then, to believe it to be true that Christ is able and willing to save you, except you find it to be a Bible truth that he died for you. It is, however, a most glorious Bible truth that he did give himself a ransom for you. It is this, sinner, which you are to believe, and nothing short of the belief of this will save your soul.

SECT. 3.—I would say once more that it is not enough for you to believe "that Christ Jesus came into the world to save sinners; that his obedience and sufferings answered the demands of law and justice, so that God is just, even when he justifies the ungodly; that every sinner within the reach of the gospel is made welcome to the Saviour; and that, in the way of coming to him, we shall assuredly be saved." I say that it is not enough for you to believe all this, except you be sure to string every word of it upon the thread of the universal atonement. No man but a professed deist, doubts that "Jesus Christ came into the world to save some sinners, and that he made complete satisfaction for the sins of these sinners, and that all are invited to believe on Jesus, and that all who do believe on him shall be saved." I know of no gospel-hearer who doubts or denies all this; I know, however, of many gospel-hearers who, whilst they most firmly believe this, give evidence of being unbelievers still. Of what use is it for you to know that Christ came into the world to save sinners, except you can find out that you are amongst the sinners whom he came into the world to save? Of what use is it to know that Christ's obedience and sufferings have fully answered the demands of law and justice, except you can find out that law and justice are answered for you? Of what use is it to know, in addition, that you shall be saved, provided you come to Christ, or believe on him; when you know that you believe on him already, so far as believing that he came into the world to save some sinners, and satisfy law and justice for them, is concerned, whilst yet you dare not believe that he came into the world to save you? If you do not find out the love of God to you in particular, as manifested in giving his own dear Son to die for you in particular, you never will—you never can feel your heart melted in gratitude, and flowing out in love. I appeal to all saints, if this

be not their experience. "We love him," says one who well knew what it was to be a saint, to others who were also saints, "BECAUSE HE FIRST LOVED US," 1 John iv. 19. I know of no use for the Bible, if it be not that all sinners may search it, till they find out in it that God does love them, and that "Christ loved them, and gave himself for them."\*

That it is true that Christ loved you and gave himself for you, I intend now to prove to you at length from the ever-blessed book of God. What I want to make clear to you is this,—that Jesus did as much for you on Calvary, as he did for any other, say for Paul or for Silas, for Calvin or for Luther. **ALL THAT HE DID ON CALVARY HE DID FOR YOU.** He did nothing on Calvary, but suffer and die as a propitiation for sin; and what I wish you to see clearly is this,—he suffered and died for you. O what a glorious and God-glorifying truth, if true! I pray that the Spirit of wisdom and love may rest upon me, and keep my heart "dove-like," and my pen as that of "a ready writer," whilst I try to unfold that glorious truth, at which devils are dismayed, and into which the blessed angels "desire to look."

\* "I observed a little Namacqua girl in my house," says Mr. Schme-len, "about eight years of age, with a book in her hand very accurately instructing another girl about fourteen. When I asked her if she loved the Lord Jesus, she answered 'Yes I do, and I desire to love him more.' I inquired why she loved him, since she had never seen him? She answered, 'He loved me first, and died for me on the cross, that I might live.' When I asked her if the Lord Jesus would love little children, she could not answer me for weeping, and at length fainted away. I had frequently observed this child under deep impressions at our meetings. She is descended from a wild bushman, and was stolen from her people and country, but has no desire now to return."—*Whitecross's Anecdotes on Shorter Cat., Quest. 25.* What a lesson might this poor wild bushman's little daughter give to many grey-haired gospel-hearers! She found out from her Bible "that Christ loved her and died for her, that she might live," and THEREFORE she loved him. O reader, what the Bible told her, it tells you!

to be saved; and it is evident that God wills all men to be saved because, and only because, "Christ gave himself a ransom for the same ALL." The compass of our prayers is to be determined, then, by the extent of God's will and Christ's ransom. It cannot be right to pray for any whom God does not will to be saved, and God wills none to be saved for whom Christ did not give himself a ransom. Hence it is not right to pray for devils, because God does not will them to be saved, neither did Christ give himself a ransom for them. Hence, also, if it be right and not wrong to pray for any and every man without exception; this must be right, because, and only because it is true that God wills any and every man to be saved, and Christ "gave himself a ransom for all." Now it will readily be admitted, that it is not wrong to pray for all men without exception; there is surely no man out of hell who can be singled out as one for whom Christians ought not to pray; and if there be no such man, then there is no man whom God does not will to be saved; and if there be no such man, then there is no man for whom Christ did not give himself a ransom. The apostle's argument necessarily implies that the compass of our prayers is to be limited, and limited only, by the extent of God's will and Christ's ransom; and as it is our duty to pray for all men without exception,\* it must therefore be true that Christ gave himself a ransom for them all.

The universality of Christ's ransom is not only thus deducible from the admitted fact, that it is the duty of Christians to pray for all men without exception; it is also deducible from the fact, that God does "will all men to be saved, and to come to the knowledge of the truth." The reality of this gracious will of God will assuredly be controverted by none. We are explicitly told that "as the Lord liveth, he hath no pleasure in the death of the wicked, but (would† rather) that the wicked turn from his evil ways and live." Ezek. xxxiii. 11. God is "not *willing* that any should perish, but that all should come to repentance." 2 Pet. iii. 9. Jesus would fondly have gathered the self-excommunicating Jews together, "as a hen gathereth her chickens together, but they would not." Matt. xxiii. 37. And God is assuredly sincere when he invites, and exhorts, and commands, and implores all men everywhere to "repent," Acts xvii. 30, and "be reconciled unto him," 2 Cor. v. 20, and "believe on the name of his Son Jesus Christ." 1 John iii. 23.‡ If it be true, then, that God does really will all men without exception to be saved, it must also be true that Christ gave himself a ransom for the same all. If there be some men for whom Christ made no atonement, then it cannot be true that God wills them to be saved, and is not willing that they should perish. The evidence

\* See Note C.

† See HERMANNI VENEMA "Lectiones," *in loc.*

‡ See Note D.

of his will that all ranks and descriptions of men should be saved, is admitted to be found in the fact, that Christ gave himself a ransom for all ranks and descriptions of men; and one would think that it as naturally and necessarily follows, that the only decisive evidence of God's will that no man should perish is to be found in the fact, that there is no man for whom Christ did not give himself a ransom.\*

It is furthermore worthy of notice, that it is not the abstract ranks, offices, and descriptions of men for which Christians are to pray, and which God wills to be saved, and in the room of which Christ gave himself a ransom. It is the "men" in these ranks, offices, and descriptions. Are we to suppose, then, that it is only *some* of the men in the various ranks, offices, and descriptions, that are to be prayed for, or is it *all* of them? If it be said that it is only some, then how are we to find out these some? How are we to find out those other some, that must not be prayed for? How, moreover, are we to account for the Apostle's expression, "for kings, and for ALL that are in authority"? If it be admitted that it is for ALL in the various ranks, offices, and descriptions, then we will effectually make out the most perfect totality, and prove that it is "all men without exception" who are to be prayed for, and that it is therefore all men without exception whom God wills to be saved, and for whom Christ gave himself a ransom.

It is also not unworthy of observation, that it must have been the rulers existing at the time that the apostle wrote the epistle, who were especially contemplated by him when he enjoins the Ephesian Christians to pray "for all men, for kings, and for all that are in authority." The rulers then existing were generally persecutors, and most abandoned in their principles and characters.† It was on this account that the primitive Christians felt an antipathy to pray for long life and prosperity to them. When they did so, they seemed to pray for a continuance of their own scourge. It was because of this antipathy that the apostle, after enjoining prayers for "all men," descends to particular classes, and singles out "kings, and all that are in

\* "Having said that he wills all men to be saved, he proves it, and says, that on this account he sent his own Son as mediator, that he might reconcile them to himself. Why then are not all saved? Because they will not." (*πως αυρ ουκ εσωθησαν παντες; οτι αυ θελουσιν.*)—THEOPHYLACT, *Com. ad loc.* See also a striking observation of CHRYSOSTOM in his "Homilies" on the passage, where he says, that the reason why all men are not saved is, that "they will not, but God hath done his part." (*το δε αυτου μερος εγενετο.*)

† CHRYSOSTOM says of them, "ου γαρ δη τοτε θεοσεβεις ησαν βασιλεις, αλλα μεχρι πολλου προηλθον ασεβεις ασεβεις διαδεχομενοι."—*Homil. ad loc.*



authority." The Ephesian Christians were enjoined, then, to pray for the rulers then existing; and they were enjoined thus to pray, because God willed the rulers then existing "to be saved, and to come to the knowledge of the truth;" and, as evidence that he did sincerely will the rulers then existing "to be saved, and to come to the knowledge of the truth," it is stated that "Christ gave himself a ransom for them all." It is true, then, that Christ gave himself a ransom for the rulers then existing in the Roman empire; and yet none will suppose that the majority of these rulers were ultimately converted, and saved by coming to the "knowledge of the truth." Is there evidence that any of them were? It will be admitted by all, that Nero was the principal ruler then existing—"the king," or emperor, contemplated by the apostle in the passage before us.\* Now Nero lived and died a disgrace to human nature. He was the personified aggregate of all that is savage, disgusting, wicked, and base.† *Yet it was for this Nero that the Ephesian Christians were enjoined to pray; and to pray because God willed even this Nero to be saved, and to come to the knowledge of the truth, and because FOR EVEN THIS NERO DID CHRIST GIVE HIMSELF A RANSOM.* O how evident is it that "God so loved the world, that he gave his only begotten Son, to give himself a ransom for ALL!"‡ O sinner, God loved you and Nero! Jesus gave himself a ransom for Nero and for you. You are but Nero in miniature, and under restraint; O see that you do not, Nero-like, despise the "riches of grace," and thus be also Nero-like in your doom!

SECT. 2.—The next passage to which I would direct your attention, is 1 Cor. xv. 1—4. "Moreover, brethren, I declare unto you THE GOSPEL, which I preached unto you, which also ye have received, and wherein ye stand; by which, also, ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain; for I delivered unto you FIRST OF ALL that which I also received, how that CHRIST DIED FOR OUR SINS, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." You will observe that the apostle sets out in this passage by declaring unto the Corinthians THE GOSPEL. Here, then, we

\* Whether it be supposed that the first epistle to Timothy was written about A. D. 57, (Benson, Michaelis, Hales, &c.,) or about A. D. 65, (Pearson, Paley, &c.,) it is absolutely certain that it was written during the reign of Nero, who ascended the throne A. D. 54, and died A. D. 68.

† "The Ephesian Christians, and others among whom Timothy was called to 'do the work of an evangelist,' were under the Roman emperor, who was a monster of tyranny and cruelty."—SCOTT, *ad loc.*

‡ "Ille se pro omnibus dedit, si omnes redimi vellent." JEROME, *ad loc.*

we may expect to find out the real OBJECT of saving faith. All will admit that it is THE GOSPEL which is THE OBJECT of saving faith; and in this place the apostle professedly explains to the Corinthians what THE GOSPEL is. What then is it? Were we to consult human authors to find out what it is, we would be perplexed and confounded by an almost endless variety and diversity of opinions. It is amazing to find such a conflict of views concerning such a simple subject as *the gospel*. It is more than amazing, it is melancholy and heart-rending, to find the apostle's definition of it passed by as apparently unworthy of notice, and others proposed in its room. O what is it that ails people at the Holy Ghost's explanation of "the gospel of the grace of God"!

What, then, is the explanation of *the gospel* here given by Paul, the Holy Ghost's amanuensis? It is this: "Christ died for OUR sins, according to the Scriptures," &c. This, then, is THE GOSPEL, "the truth as it is in Jesus." Seeing this is the case, it must be of paramount importance to ascertain who were the precise persons referred to by the apostle in the word "OUR." Were they the believing or the unbelieving Corinthians? This is the question. Is it said by any that it was the believing Corinthians alone who were meant? This cannot be the case; for though it was true indeed that Christ did die for them, none, surely, will say that this truth is THE GOSPEL,—the good news which are to be preached "to every creature." Am I preaching THE GOSPEL when I rise up in an assembly and say, "Christ died for your sins, O ye believers"? Nay, this cannot be regarded as glad tidings "to every creature." But I go farther, and say, that it is quite impossible to bring a consistent meaning out of the passage, if we confine the word OUR to the believing Corinthians. This will be evident to you if you consider that this gospel—"Christ died for OUR sins"—was what Paul preached unto them *before* "they received it, and were saved by it." "I declare unto you," says he, "the gospel which I preached unto you, WHICH ALSO YE HAVE RECEIVED, BY WHICH ALSO YE ARE SAVED."\* Paul preached this gospel—"Christ died for OUR sins;" and the heathen Corinthians "received it," that is, "believed it;" and because they believed it, "they were saved by it." They were saved by believing Paul when he stood up in the midst of them and proclaimed—"Christ died for OUR sins, according to the Scriptures." As if to obviate every possible difficulty in the way of understanding this passage, the apostle repeats, and still more explicitly, the same declaration in the third verse,—“For I delivered unto you

\* "Paul calls their attention to the great and vital truths by which they had been converted."—BARNES, *Notes on the 1st Epistle to the Corinthians*, ad loc.

FIRST OF ALL that which I also received, how that Christ died for OUR sins, according to the Scriptures." Amongst the very "first" things that the apostle delivered to the heathen Corinthians, after he entered their city, was this—"Christ died for OUR sins, according to the Scriptures." He did not first preach to them some other gospel than this, and by and by, after they were all believers, come out with the daring declaration—"Christ died for OUR sins, according to the Scriptures." On the contrary, this was the truth which "first of all"\* he delivered unto them; and this was to them *the saving truth*, for it was the truth "which they received, BY WHICH ALSO THEY WERE SAVED." Here, then, you have an inspired definition of the object of saving faith—the gospel. It is not merely this,—“Christ is able, infinitely able, to save to the uttermost all that come unto God by him;” but it is this,—“Christ died for OUR sins, according to the Scriptures.” Some persons have even ventured to assert that no man is warranted, till after a long life of holiness, to say, “Christ died for *me*;” and ministers have been told by other ministers that they have no right to say to any man, “Christ died for you.” It appears, however, that the apostle Paul was of another mind, for he had no scruples in rising up amidst the heathen Corinthians, whilst yet *heathens* and unbelievers, and boldly proclaiming, not merely “Christ died for MY sins,” but “Christ died for OUR sins, (that is, for your sins, O heathen Corinthians, and for mine,) according to the Scriptures.” And this proclamation, moreover, was regarded by him to be *the gospel*, v. 1.; and be it remembered, in addition, that he elsewhere says, “but though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Gal. i. 8. O who, after this, will dare to stigmatize as heresy what the apostle Paul himself asserts to be alone *the gospel*? O who, after this, will dare to preach any other gospel to an audience of sinners than this—“Christ died for YOUR sins, according to the Scriptures?” How long shall this, *the only gospel*, be unheard of in ten hundreds of our churches? How long shall our land mourn in sackcloth because of the silencing of that “joyful sound” which alone has in it holy might and majesty and mastery, and which should everywhere be heard echoing and re-echoing wherever sinners are to be found? O dear sinner, how true is it that “Christ loved you, and gave himself for you”! Will you not then believe this, “the gospel,” and live for *him*, since he died for *you*? O why will you not?

SECT. 3.—I would now turn your attention to 2 Cor. v. 14, 15,—“For the love of Christ constraineth us; because we thus judge, that if ONE DIED FOR ALL, then were all dead: and

\* See Note E.

that he died for ALL, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Here the apostle expressly assumes that Christ "died for all;" and except there should be some powerful considerations inducing us to abridge the "all" within a much narrower compass than the term naturally suggests, I cannot conceive how any one can be warranted to hold himself excluded. It will be of importance to consider the meaning and scope of the whole passage. The apostle is accounting for, and vindicating, his great zeal in the exercise of his ministry. "Knowing," says he, "the terror of the Lord, we persuade MEN." v. 11. He means "men without any exception," all men indefinitely, with whom he came in contact; "for," says he, "we must ALL appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." v. 10. The "all" to whom he here refers as being under a necessity to appear before the judgment-seat, are evidently "all men without exception," for they embrace those who do evil, as well as those who do good. These "all," these "men" in general, he "persuaded," because he knew "the terror of the Lord;" and he was so anxious and so zealous in his efforts to persuade them, that the mere men of the world, and the mere formalists of the church, thought that he was "beside himself." v. 13. The apostle accounts, however, for his zeal by saying, "the love of Christ constraineth us," v. 14, that is, constraineth us to be thus as it were beside ourselves in "persuading men." The way in which the love of Christ constrained him is then stated in two particulars.

The first particular is contained in these words—"because we thus judge, that if one died for all, THEN WERE ALL DEAD."\* As if he had said, "There is surely no wonder that I lay myself out in earnest zeal to spend and to be spent in 'persuading men;' for these men are in a most doleful and deplorable condition; they are 'DEAD,' utterly 'dead in trespasses and sins;' and in proof of this, I have only to mention the amazing fact that divinity became incarnate to die for them; which would assuredly never have been the case, had they not been in the most pitiable and heart-rending condition. '*We thus judge,*' says he, '*that if one died for all, THEN WERE ALL DEAD;*' then were all '*who are to appear before the judgment-seat of Christ,*' v. 10, the '*men*' whom I constantly and everywhere '*persuade,*'—DEAD, and therefore in a state that might raise up the yearnings and fire the zeal of the most unfeeling of hearts." In this "dead" state are "all without exception." It

\* JEROME's note is worth transcribing. "Solus inventus est, qui immaculata hostia pro omnibus qui erant in peccatis mortui, offerretur."—*Opera*, vol. v. p. 1021, ed. 1706.

such a cramped gospel as this, such a tantalising "word of reconciliation as this, "persuade MEN" to be "reconciled unto God"?

It was a different gospel which the apostle preached. He says, "Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God." The word "you" after the word "beseech" and the word "pray," is a supplement, and is admitted even by some who maintain a limited atonement, to be injudiciously inserted. ANDREW FULLER and ARCHIBALD M'LEAN say that the word "men" should be substituted in its place.\* (Comp. v. 11.) DR. PAYNE and DR. RUSSELL accomplish the same end,† by supplying from the preceding verse the word "world." "We pray MEN, we pray THE WORLD, in Christ's stead, be ye (that is, be ye men, ye the world) reconciled unto God." It is obvious that either "men" or "the world" must be the correct supplement, for the apostle is writing to the believing Corinthians, who were already reconciled unto God, and who did not therefore now need to be "prayed to be reconciled." Whosoever are intended by the apostle, as the persons whom he prays to be reconciled unto God, they must be considered as still impenitent and unreconciled sinners; and if so, then mark the argument which the apostle employs to "persuade" them to be reconciled. It is this: "For he hath made him to sin for us, (that is, for you, unreconciled sinners, and for me,) who knew no sin; that we (that is, you, unreconciled sinners, and I) might be made the righteousness of God in him." The apostle here tells us most plainly what was the "word of reconciliation," which he preached to all unreconciled sinners. It was indeed a most "persuading," a most "winning" word,—a word very different from the shadowy word of reconciliation widely preached now-a-days; it was this: "God hath made him who knew no sin, to be sin for you, O all ye unreconciled sinners, that you might be made the righteousness of God in him." Wherever, then, I preach the word of reconciliation, I am to tell—and if I would not be accursed, I must tell—all my hearers without exception,—that "Christ was made sin for *them*, (or, that he made an atonement for them,) that *they* might become the righteousness of God in him," that is, that *they* might for his sake be treated by God as if they themselves were as righteous even as Jesus is. If this is true, as it must be, if the apostle's reasoning be at all intelligible, you see, O sinner, a most constraining motive to persuade you to be now "recon-

\* See "The Gospel worthy of all acceptance," part ii. prop. 3. (FULLER'S *Works*, vol. ii. p. 38.) See "The belief of the gospel saving faith." (M'LEAN'S *Works*, vol. iv. p. 35.)

† See Note H.

ciled unto God." Jesus so loved *you*, that he "became sin" for *you*, yes even for *YOU*, that *you*, yes *YOU*, may become "the righteousness of God in him." I beseech you, I "pray" you, as if Christ prayed you; I implore you, as if upon my knees before you, "O do be reconciled unto God." Deny me not. Deny not Christ. Deny not God.

SECT. 5.—The next passage which I wish you to examine is 1 John ii. 1. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for [the sins of] **THE WHOLE WORLD.**" When the apostle here says that Jesus Christ is "the propitiation for **OUR** sins," he must include, of course, within the word **OUR** himself and all those to whom he was writing. He does not merely say "for **MY** sins;" neither does he say "for **YOUR** sins;" but he includes both, and says "for **OUR** sins." He mentions, however, another class of persons, besides himself, and those to whom he was writing, for whose sins Jesus is "the propitiation **ALSO**," and this class of persons he designates by a very wide word, "the whole world." Who, then, are meant by "the whole world"?

There are some who exactly invert the expression, and metamorphose it into its contrast, and refer it to the "few that are chosen out of the world." They explain it as meaning "the whole elect,"\* and thus they make the term tell a lie upon itself. The apostle John, however, is surely the best expositor of his own phrase, and if we turn to chap. v. 19, we shall clearly see what meaning he attaches to it. "We know that **WE** are of God, and **THE WHOLE WORLD** lieth in wickedness." Here it is obvious that "the world" and believers are contrasted, and by no means identified. "The whole world," therefore, cannot mean "the whole elect," but must evidently refer to all those who are "not in Christ" but "in wickedness," and "in the wicked one."† If the apostle thus be allowed to be his own commentator, "the whole world," for whose sins "also" Jesus Christ became a propitiation, instead of being merely "the whole elect," includes the whole of those who are under "the god of this world;" and except there be a third class besides believers and "the whole world in the wicked one," there cannot be found a single individual anywhere, for whom Christ is not a propitiation.‡ It has often been said that there is "an elect world,"§ and every precious passage that takes in every sinner of mankind as included within the atoning work

\* PISCATOR, *Com. ad loc*; ELISHA COLES, p. 150, &c.

† See SCOTT *ad loc*.

‡ See Note I.

§ See that great oracle of the straitest Calvinism, TWISS, in his "Riches of God's love unto the vessels of mercy, consistent with his absolute hatred or reprobation of the vessels of wrath," p. 110.

of Jesus, has been compressed within the little nutshell of this fancied world. The Bible knows of no such "elect world." The Bible often speaks of the non-elect, or at least of the yet unbelieving, as "the world," but it never turns right round and calls white black, by giving the same name of "world" and "whole world" to those who "are not of the world, but chosen out of the world," John xv. 19, whom "the world knoweth not," 1 John iii. 1, whom "the world hateth," 1 John iii. 13, and whose Spirit "the world cannot receive." John xiv. 17.

There are some, however, who have too much knowledge of language and criticism to maintain that "the whole world," in this precious passage, means only "the whole elect," who yet try to get it abridged by making it merely refer to the Gentiles as distinguished from the Jews. They would understand the passage thus:—"Jesus Christ is the propitiation for the sins of us Jews; and not for ours only, but also for the sins of the Gentiles."\* This explanation takes for granted that the epistle was addressed to Jewish believers, and is, in fact, "John's Epistle to the Hebrews." John, however, presided over a Gentile church, the church of Ephesus; and are we to suppose that he wrote an epistle, without any particular address to any church or body, which was not at all designed to be perused by his own "little children"? Chap. ii. 18. Are we to suppose that almost the whole ancient church has erred in considering this to be a "catholic epistle," designed for all churches and all believers?† Are we to shut our eyes against internal evidence itself, and refuse to see that the epistle was intended principally for converted heathens? Is it not said in the very last verse, "Little children, keep yourselves from IDOLS," and is it not known that the Jews, ever after the Babylonish captivity, required no such warning and advice? I would say, therefore, that except all history can be falsified, and it be proved to me that the Jews were yet prone to the worshipping of "idols," this epistle cannot be considered to be addressed exclusively or even principally to them; and therefore the apostle could not be intending to designate "the Gentiles," when he distinguished "the whole world" from those to whom he was writing.‡

It is important to observe, moreover, that on the principles

\* DR. SYMINGTON, p. 279; T. REYNOLDS, *Com. ad loc.*; Particular Baptist Magazine p. 84, &c.

† DIONYSIUS ALEXANDRINUS, who flourished in the second century, calls it a "catholic epistle." SCOTT says, "The term *general* or *catholic* strictly and properly belongs to it. For it appears to me that it was intended as a circular letter, or a general address, to all the Christian churches, which was known to come from the only surviving apostle."—*Preface to 1st John.*

‡ See LUECKE's Introduction to his *Com.*, chap. iii.

of those who contend for the interpretation I am combating, the phrase "the whole world" cannot even by them be made out to mean "the whole Gentile world." They must dwarf it much more, and bring it down to the meaning of "the whole elect Gentile world." Now, where do we find the expression "the whole world" meaning "the whole elect Gentile world," exclusive of the elect world of the Jews? Is it in chap. v. 19, where it is said, "Now **WE** are of God, and **THE WHOLE WORLD** lieth in the wicked one"? Can the apostle, there, be meaning to say, that the elect Jews were of God, but the elect and believing Gentiles were all "lying in the wicked one"?

Some who have been driven from both of these interpretations, which are obviously untenable, have been obliged to fall back on the assertion that "the whole world" here is to be taken "in a loose and indefinite sense," as having no precise meaning at all. Is it also to be taken in this sense in chap. v. 19, the only other passage where the apostle John employs it? By such a principle of interpretation how could the universality of depravity, or the universality of any other thing, be proved by any language whatever? Appeal, however, has been made to certain passages, where, it is alleged, the same expression is used in this loose and indefinite manner. It has been said,\* "when Augustus Cæsar passed a decree that *all the world* should be taxed, did this extend to every individual of our race then in the world?" The answer is at hand: it is quite a different word that is translated "world" in Luke ii. 1, from that which is here employed. It has been said, "when the faith of the Roman Christians was spoken of throughout *the whole world*, was it heard of by every individual of our race?" The answer is at hand: in Rom. i. 8, the word "world" does not, as in 1 John ii. 2, refer to *men* in the world, but to the material world or globe on which men live. It has been said, "when *all the world* wondered after the beast, were there none to be found of an opposite character, none whose names were written in the Lamb's book of life?" The answer is again at hand: in Rev. iii. 3, it is quite a different word that is translated world, from that which is employed in the passage before us. It has been said, "when Jesus was in the world, and *the world* knew him not, were there none that really knew and acknowledged him?" The answer is at hand once more: the apostle in his Gospel, i. 10, does not speak of "the whole world," but only of "the world;" and besides it is most frankly admitted, nay it has been proved on a previous page, that "the world" is often used to distinguish those who know not Christ, but who hate him, and his people, and his gospel. It is to be remarked, moreover, that in this, and in all the other passages adduced, it is not pretended by our opponents that

\* I quote from Philalethes, p. 43.



there is any express contrast made between "the world" or the "whole world," and another class who are evidently believed inclusive of the apostle himself. This contrast is made, however, and made expressly in 1 John ii. 2, just as it is made in 1 John v. 19. O sinner, how evident is it, that Jesus is a propitiation for *your* sins, because, and just because, you are a part of "the whole world"! I find nothing else to take *me* in but the word "world," and these still more precisely explicit words "the whole world." Surely, surely, they open a door wide enough to let *you* in too!

SECT. 6.—The next passage which I would adduce, is from the gospel of the same apostle, and it is a passage which was spoken by the mouth of the blessed Jesus himself, "the faithful and the true witness." It is John iii. 16, 17—"For God so loved THE WORLD, that he gave his only-begotten Son; that WHOSOEVER believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that THE WORLD through him might be saved." This passage, also, has been generally laid upon the bed of Procrustes,\* that its original and divine greatness might be abridged. Nay, Procrustes has been here outdone; for a wonder-working philosophy-theology has attempted again and again to compress this "world," too, within a nutshell. The passage was intended by its speaker to be a boon to mankind, but millions upon millions have been robbed of their birthright to its blessings. Jesus says that "God so loved THE WORLD, that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." No; it has been said ten thousand times, he loved—not the world—but he so loved *the elect*, that he gave for them his only-begotten Son. I have, however, already shown that the word "world," never means its contrast and opposite "the elect;" and that it cannot possibly have that meaning in this place, is doubly clear. The Saviour evidently takes it for granted that there are many in the world so loved, who will not believe. "God," says he, "so loved THE WORLD, that he gave his only begotten Son, that *whosoever* (of that world) believeth in him should not perish, but have everlasting life." If, then, the "world" which God loved was "the elect," we are here told that it is only those of the elect who believe that are to have everlasting life, evidently taking for granted that there are some who will not believe, and who will consequently "perish."† If the word "whosoever" in this passage does not take in more than "whosoever of the

\* Procrustes was a famous robber of Attica. He used to bind his victims on an iron bed, and if their length exceeded that of the bed, he cut them down till they fitted it.—See PLUTARCH, in *Thes.*

† See Note K.

elect," why is it so often, nay, so universally quoted, even by limitarians themselves, as a most sweet word to every hearer of the gospel, wooing him to come and cast himself upon the Saviour? It is true, then, that the world which God so loved as to give his only begotten Son for it, is *wider*, and much wider than the company of those who ultimately believe and are saved; and if it is to be extended at all beyond the confines of "the elect," it must evidently be extended to "all without exception."\* It is of the same "world" that the Saviour says in the next verse, "for God sent not his Son into the world to condemn the world, but that **THE WORLD THROUGH HIM MIGHT BE SAVED.**" God so loved "the world," that he gave up his only begotten Son, that "the world through him might be saved." He "wills all men to be saved, and to come to the knowledge of the truth." That it cannot be any supposed "elect world" which God is here represented as so loving as to "will it to be saved," will be rendered evident by considering a parallel passage in John xii. 47, where it is said, "If any man hear my word and believe not, I judge him not, for I came not to judge the world, but to save the world." The world which he came "not to judge," is obviously a world that includes those "who believe not," and it is this same world which Jesus says, he "came to save."† Comp. John v. 34.

If, then, it is a truth and no lie that Jesus "came to save the world," he came, O sinner, to save you. If "the world" be not too strait to take you in, the heart of Jesus is wide enough, the work of Jesus is large enough, the blood of Jesus is plenty enough. There is no scantiness in his love, no scarcity of his blood, no stinting in his own preaching of his own "everlasting gospel." See John iii. 16, 17. He takes you in within his word, for he takes you in within his work—he came to save *you*. It is against his "pleasure" if you be not saved. Look at the word "world;" it opens its arms wide to receive *you*. Look at the word "whosoever;" it smiles most sweetly on *your* soul. Look at the word "loved;" and can you resist its beckoning and welcoming, and not take refuge in the heart and spear-pierced bosom of him who spake it, and who felt it—and who felt it for *you*?‡

\* "Mundum hominis sub cœlo, etiam perituros. (coll. *de autem*, v. 19.)"—BENGLIUS, *ad loc.* See also some most liberal remarks of CALVIN in his commentary. † See Note L.

‡ "There is not a single reader of the Bible who might not thus appropriate to himself the offer of forgiveness, and have peace in believing it. Such terms as *all*, and *every*, and *whosoever*, bring this offer just as effectually to his door, as if a special messenger had been sent to him from heaven, or as if he was the only person upon earth for whom the Bible was intended."—Dr. CHALMERS, "on peace in believing," in *Scottish Christian Herald*, 2nd Series, Vol. i. No. 1.

SECT. 7.—A kindred passage with the last, is 1 Tim. i. 15;—“This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to **SAVE SINNERS**, of whom I am chief.” I defy all hell to steal my name out of this “faithful saying.” Many a sinner has it saved, and never was it presumption in any “poor Joseph”\* to make out the spelling of his own name in the word “sinners.” I read *my* name in it, just as Joseph read his, and just as every man and woman may decipher his and hers. “Jesus came into the world to **save SINNERS**,” and “why not poor Joseph?” and why not poor *me*? and why not poor *you*? The word takes *me* in, and *you* in, because I know that I am a sinner and you are a sinner; and it includes you and me in no other sense than it takes in the six and twenty millions of Great Britain and Ireland. The word “sinner” in this blessed passage, is no crust, that conceals beneath it the word “elect.” It is an honest word. It is a plain-speaking word. It has no mental reservation in reference to millions who fancy that they can read their own designation in it, but whom *some* would keep at miles’ length from its “joyful sound.” Neither is the word a partial word. It has no favourites; it is no respecter of persons. It is a most generous and wide-hearted word. It is as big as the world. What word is more universal than “sinner”? What thing is more universal than “sin”? Yet no more universal is “sinner” and “sin” than the “work” which Christ Jesus came into the world to “finish.” It is not said that he came into the world to save *some* sinners; and if it be the case that the passage *means* something different from what it *says*, and hides the word “some,” under the word “sinners,” then woe to poor Joseph, who ventured his soul upon it; woe to hundreds more who *have* rested, *are* resting, and *will* rest, and risk their all upon it! If it be “*some* sinners” only that are meant, let men and ministers speak out, and not encourage every hearer of the gospel to venture, and to venture fearlessly, on such a deceiving, such a lying word. O sinner, fear not! the word embodies *your* name. It bears your image and superscription. Look at it; do you not read *yourself*? Look into it, do you not see yourself? Let no man deceive you. “The faithful saying” speaks faithfully of you and to you; and so you see it to be true that Jesus came into the world to save *you*, just because you are a sinner, like every other child of Adam under heaven and out of hell.

SECT. 8.—Another precious passage is 1 John v. 10, 11, “He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son; and this is the record, that GOD HATH GIVEN TO US ETERNAL LIFE; and

\* See the well known tract entitled “Poor Joseph.”

this life is in his Son." This passage was the favourite weapon, "mighty through God to the pulling down of strongholds," which was wielded by the Bostons and Erskines of a former age. It seems now to be antiquated, out of fashion, and grown much out of use. Many sit for years under the sound of the gospel, and never hear the sinner plied with it, never see its virtue proved. It is, however, a most blessed passage. It is a soul-saving passage. It has opened the door of heaven to multitudes of now happy spirits. If a man do not believe that "God *has given* to HIM eternal life in Christ Jesus," he "makes God a liar," v. 10; aye, and he is a liar himself. Rom. iii. 7. It is this that is the meaning of the passage. The time was when every evangelical pulpit in Scotland was from sabbath to sabbath resounding with such a "joyful sound" as the following:—"This, O sinner, is the record, the thing you are to believe and be verily persuaded of,—*God hath given to us, us mankind-sinners, us mankind-sinners as such, us, every one of us without any exception whatsoever, eternal life, and this life is in his Son.*" This was the Alpha and the Omega of the gospel as it was preached in Scotland during the last century. Alas! how changed are the days in which we live! But is it true that the word "us" means "us mankind-sinners as such"? Yes, it is, says Boston.\* Yes, it is, say the twin Erskines.\* Yes, it is, says Robertson of Kilmarnock.\* Yes, it is, says a host of other worthies.\* Yes, it is, says that ablest and most judicious, if not the most learned, of all Bible commentators, Common Sense. It will be obvious that it is true, if you consider that the statement—"God hath given to us eternal life, and this life is in his Son," is "the record," testimony, or testified gospel, which every sinner is commanded to believe; and by the disbelief of which, he "makes God a liar." Now, no sinner but a sceptic disbelieves that "God has given to *believers* eternal life." Moreover, the testified gospel is something "to every creature," and therefore it cannot be this,—"*God hath given eternal life to all believers.*" The belief of such a record would never bring peace to a troubled conscience. The testified gospel, then, which all sinners are to believe, but which, alas! most sinners in the present day do refuse to believe, is this most blessed truth;—"God hath given to us, every one of us mankind sinners, and whether we believe or no, whether we receive it or no, eternal life, and this life is in his Son." He who does not believe this, is described as one who contradicts God. God says a precious something; the unbeliever says, "no, it is not true." God says, "I have given thee eternal life,

\* See Note M.

and this life is in my Son." "No," says the unbeliever. "He cannot. He that believeth not hath made God a liar."

It were no really to believe that God has already given eternal life to every one of us, whether we believe or no? Yes, most certainly, for God asserts it, and it is the denial of this truth that constitutes a man an unbeliever. But if this be true, if it be true once that God has "given" me already eternal life, then, I, as an unbeliever, I shall not endure eternal death, whether I believe or not. That does not follow, O sinner. By no means. It is possible that you may not take what God "gives." It is possible that you may not accept the "gift." Nay, O sinner, you never will accept it if you do not believe it to be true that it is already given or made over to you. If I knew that a friend was giving me very much, and if I had a thousand pounds ready to hand, I took it out of my pocket and presented unto you, saying, "I do honestly and sincerely give you this, take it;" if I did this, and if you were to tell me that I was sincere, and speaking the truth, when I said, "I do honestly and sincerely give you this, take it," you would immediately stretch out your hand and accept it, and say, "it is mine." If, however, you did not BELIEVE me, but thought I was not honest when I held it out and said, "I do honestly and sincerely give you this, take it," you would not stretch out your hand and claim it, and say, "it is mine." And why would you not do this? Because you did not BELIEVE my words respecting it. Still, however, it is true that I did honestly give and make it over to you; and did make it as mine, yours as it was possible it could be, without your own actual acceptance of it. Now, sinner, God has made you a gift of "eternal life" in Christ. He says, as it were, to you, "Here, O sinner, is the thing you need, though it is the opposite of what you deserve; here is eternal life for you, I give you it for nothing, I give you it as you are, and just now, take it." If you BELIEVE God when he tells you this, you will immediately claim it, and say, "it is mine; God himself has made it mine." If, however, you do not "BELIEVE the record," you will never claim the gift, never accept it nor enjoy it, just because you do not take God at his word, when he tells you that he has truly and honestly and sincerely given you it already. Now if it be true that God has given "eternal life in Christ Jesus" to mankind-sinners as such, there must be eternal life "IN Christ Jesus" for each and for all. If this were not the case, how

\* "No," says unbelief, 'never a word of that is true with respect to me; let them apply it to whom it was sent, but I cannot think it is to the like of me.' Wretch! you are calling the God of truth a liar. Oh, blasphemy! If it were not to you, your unbelief would not be your sin."—RALPH BUSEKINE, *Sermon 56, Works*, vol. iv. p. 165.

could God present and give what has no existence? But if there is eternal life "in Christ" for each and for all, then Christ procured it for each and for all; in other words, he died for all.\* Away with the thought that God should make a gift of a nonentity to any man! Even a man would never take up a folded paper and present it to his needy neighbour and call it a thousand pounds, if he knew there was nothing but a blank within. Far less, surely, will God commit the mockery of presenting eternal life to every sinner, while he knows that if each were to accept what is offered, multitudes would discover that there was nothing given but the empty name! Far be it from God that he should really be a "liar," though many seem to make him such! Far be it from God that he should really be a deceiver, though many seem to make him such! Surely, sinner, you see again that there is eternal life for you—yes for you.

SECT. 9.—Another passage to which I would direct your attention is Luke ii. 10, 11,—“And the angel said unto the shepherds, Fear not; for behold I bring you good tidings of great joy, which shall be TO ALL PEOPLE. For UNTO YOU is born this day, in the city of David, a Saviour, which is Christ the Lord.” What the angel said to the shepherds of Bethlehem, he might as truly have said to any shepherds in all Judea. It was true that unto all of them was born that day “a Saviour—Christ the Lord.” Does any doubt this? Let the angel himself remove the doubt, for he takes great care to do it, and to let the shepherds know that he brought no “good tidings of great joy” to them, which were not as “good tidings of great joy, TO ALL PEOPLE.” The expression, “to all people,” does not indeed refer to “all nations.” It is true that it refers to the Jewish nation alone, for it ought to be rendered “to all the people;”† but still if the “good tidings of great joy” were equally to “all the people” of the Jews, it must be true that unto many besides the elect “was born that day a Saviour—Christ the Lord.” There is, moreover, no difference now between Jew and Gentile; and if it was true that unto every one of the Jews, it must also be true that unto every one of the Gentiles “was born that day a Saviour.” O sinner, how evident is it, and of how “great joy” are the “good tidings,” that “unto you,” *yes, even you*, was born “a Saviour—Christ the Lord”! Unto you was born that day, one “who came to save you,” one who “became sin for you, that you might become the righteousness of God in him.” He could not be a Saviour “born to you,” if he were less than this. “Unto us,” us mankind-sinners, us, “the people sitting in darkness, and dwelling in the land of the shadow of death,”

\* See note N.

† See the commentaries of Calvin, Campbell, and Kuimel, *ad loc.*

"unto us a child is born, unto us a Son is given."\* Isa. ix. 2-6. Is this true, O sinner? If it is, see that you follow great Luther's good advice and "believe, and say to the angel, I believe it is true which thou sayest, and nothing at all doubting. I count this child as a Saviour born unto me."† "How must we use," says the same Luther, "this nativity of Christ rightly, and with fruit? Even as I have said, if we be thus persuaded that he was born for us, that his nativity is ours."‡

SECT. 10.—Another passage to which I would direct your attention, as containing a striking proof that you must have been contemplated in the death of Jesus, is 2 Peter ii. 1. "There shall be false teachers among you, who privily shall bring in damnable heresies: even denying the LORD THAT BOUGHT THEM, and bring upon themselves swift destruction." Here the apostle predicts that in the last times—the "perilous times" predicted by Paul, when upon those "who receive not the love of the truth, that they may be saved, the Lord shall send strong delusion that they should believe a lie," 2 Thes. ii. 10, 11; there shall be false teachers, who shall arise to the very climax of all "damnable heresies," and "deny the Lord that bought them." This denial of the Lord that bought them is not a mere temporary error into which they are to fall, and from which they are afterwards to be reclaimed: no, for they are in consequence of it to "bring upon themselves swift destruction," and to be delivered into chains of darkness, to be reserved unto judgment. (See v. 4.) Here, then, we perceive most distinctly that there are some bought by the Lord, "who are yet to deny him, and to bring upon themselves unending destruction." I would be glad to learn by what process of perversion this text, too, could be wrested from the sinner, as a proof to him that he is "bought by the Lord." Is it said that the word translated "Lord" is not the common word that is used when Christ is spoken of? What of that? Is it not used of Christ in Jude 4th, where we read of "ungodly men" who "deny the Lord God even § our Saviour Jesus Christ"? And moreover, to whom can it properly apply, if it refer not to Christ? It has been supposed by some hard-pressed limitarians that it may refer to God the Father,

\* "*Salvator ergo dicitur Christus, qui plenam salutem confert. Jam et pronomen vobis magnam habet emphasin; quia non magnopere juvaret audire, natum esse salutis auctorem, nisi quisque sibi natum esse constituat. In hunc modum Jesaias cap. 9, 6. Puer natus est nobis, filius datus est nobis.*"—CALVINUS, *Harmon. ad loc.*

† See Luther's Sermon "on the Nativity of Christ."

‡ Particular Baptist Magazine, p. 87; Whitby, Benson, &c.

§ Every Greek scholar, who understands the canon which Granville Sharpe and Middleton have laid down, now knows that "even" is the proper rendering of the particle here.

"who bought the Jewish nation out of Egypt." (See Deut. xxxii. 6).<sup>\*</sup> Are we then to suppose that the apostle is predicting a "damnable heresy" of which it is not possible for Gentiles to be guilty? Are we to suppose that the apostle is certainly addressing only Jewish converts in this epistle?<sup>†</sup> Are we to suppose that it really was God the Father, and not God the Son, that, "with his mighty hand and stretched out arm," effected the deliverance of the Jews from the accursed oppression of the Egyptians? Are we to suppose that it may be said centuries after this, that certain individual Jews were "bought by the Lord," because, and only because the ancient Jewish nation, as a nation, were redeemed out of the house of bondage? There will certainly be found some difficulty by most considerate persons in swallowing some of these suppositions. Most of those, however, who find it inconsistent with their preconceived theory to hold that any who shall "bring upon themselves swift destruction" "were bought" by the blood of Jesus, resort to the extraordinary supposition that the apostle here speaks of the "teachers of damnable heresies," "according to their own professed and outward appearance."<sup>‡</sup> They tell us that "the apostle, in writing to the churches, addresses them as saints, elect, faithful, sanctified, &c., which was their professed and visible character, though there were in all the churches hypocrites and false professors."<sup>§</sup> Is it insinuated that in like manner the "false teachers" referred to, professed themselves believers in "the Lord who bought them," and maintained the visible character of saints of the Most High God? Yes, this is insinuated and boldly stated too. Dr. Symington says, the apostle "argues with them on their own principles." The apostle, however, tells us, that so far from professing themselves believers in Christ, they avowedly "*denied* the Lord that bought them;" and if it should be said that the apostle describes them according to their former profession, before their apostacy, then surely his phraseology is such that no plain person could ever do more than guess at his meaning. On the same principle it would be right to stigmatise a converted infidel, an infidel still, because infidelity was his previous profession. On the same principle, the apostles might have addressed their epistles to heathens, because heathenism was the previous profession of the converts. The apostle does not say, "even denying the Lord, by whom they once professed to have been bought;" but he says expressly, "even denying the Lord that bought them."

<sup>\*</sup> See LIGHTFOOT, *Harmony of the New Testament, ad loc.*, Works, vol. iii. pp. 326, 327. GILL, *ad loc.*, &c.

<sup>†</sup> See Note O.

<sup>‡</sup> See PISCATOR, *ad loc.*; Dr. SYMINGTON, p. 300, &c.

<sup>§</sup> Particular Baptist Magazine, p. 87.



Moreover, according to the scheme of the limited atonement, must have been their former profession that was wrong and blameworthy, and not their present; for if it was not true that Christ really bought them, they could have no right to profane it, and it could be no sin to deny it.\*

Nothing, O sinner, can be clearer than this,—Jesus Christ has bought you with his precious blood; he paid the price of his blood for your deliverance. It does not, however, necessarily follow that you shall be delivered. You may, notwithstanding, plunge the dagger of unbelief into your own soul, and “bring upon yourself swift destruction.” If you perish, however, you will be a suicide,—the assassin of your own spirit. The price is paid for you, the blood is shed for you, the work is finished for you, the righteousness is wrought out for you, and glory is waiting for you; but it lies with yourself whether or you will believe all this, and God’s love infolded in it, or call it all “the baseless fabric of a vision,” and forcibly effect your own murder and damnation. O see that you “deny not the Lord that bought you”!

SECT. 11.—Having dwelt at such length on the passage already adduced, I will not occupy much more space in considering several other very apposite texts. I might have referred you to Titus ii. 11, where it is said that “the grace of God that bringeth salvation, hath appeared to all men, teaching us,” &c. The translation is not good; it is given much more accurately in the margin—“the grace of God that bringeth salvation to men, hath appeared, teaching us,” &c. The grace of God in an aspect and a saving aspect toward “all men.” Hence John denominates it “the common salvation,” verse 3.† It is peculiar to none. All without exception have an interest in it, and an equal right to it; as all without exception receive an equal cordial welcome to come and partake of it. Hence, also, read in Titus iii. 4, of the philanthropy, or man-love of God “the kindness and love of God our Saviour toward man.” The compass is as wide as man. It is like the blessed light of heaven; it does not disdain to shine on the vilest of the v. Hence also Christ is denominated “the SUN of Righteousness

is the Sun. His beams have a universal bearing on the whole human race. He is "the light of MEN," John i. 4; "the light of THE WORLD," John viii. 12; xii. 46, 47; "the true light, O anxious reader, mark the words!) which lighteth EVERY MAN," John i. 9.\* When the sun shines, no man need walk in darkness, because of want of light; but any man may keep himself in darkness by shutting his eyes against the light. "The Sun of Righteousness" is shining, and is shining in all his noon-day strength over the whole hemisphere of Christendom. He is shining equally on all, and if any man be not healed by his 'healing beams,' the reason is not that there is not light enough, but he persists in excluding it by hard-winking in the midst of its blazing glory. "This is the condemnation, that light is come into the world, (like the sun) and men love darkness rather than light, because their deeds are evil." John iii. 19. It is an eternal truth that "the Father sent the Son to be the Saviour of THE WORLD." 1 John iv. 14. Hence also it is true, though millions should cry "no," that Jesus Christ "tasted death for EVERY MAN."† Heb. ii. 9. In the previous context of this passage, there is no peculiar class spoken of to limit its application to any, and to exclude thee, O sinner; or thee, O great sinner; or thee, O greater sinner still; or thee, O greatest of all sinners out of woe; or thee, whosoever thou art that readest these pages. Hence do we perceive the propriety and glory of John the Baptist's testimony,—“Behold the Lamb of God, which beareth the sin of the WORLD,”‡ John i. 29; and the winning beauty of the Saviour's declaration, “I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of THE WORLD.” John vi. 51. The world, the whole world, is “dead in trespasses and sins,” but the Saviour gave his flesh “for the life” of it ALL. Away with a fractional world, and a mere fractional atonement! What says the Saviour himself—aye to “many of his disciples” too, who “went back and walked no more with him,” John vi. 66; aye, even to Judas himself, John vi. 64, “unto whom cursing came?” Ps. cix. 17. He says this,—“My Father giveth YOU the true bread from heaven.” John vi. 32. As truly as he gave manna to every Israelite, by showering it down around the camp, whether he chose to gather it or no; so truly did he give to all whom Jesus thus addressed, and to Judas amongst them, “the true bread from heaven,” whether they accepted or rejected it.§ In what sense did he give the true bread to Judas? Just exactly in the same sense that he gave it to the other apostles and to Paul. In what sense did he give it to the other apostles and to Paul? Just in the sense of making over to them as a

\* See Note P. † See Note Q. ‡ See Note R. § See Note S.

free gift, Christ and him crucified *for them*. In the very same sense was Christ given to Judas. It has by some been accounted almost blasphemy to say that Christ died for Judas as well for Paul. The Saviour himself here says it, John vi. 32, classing him in with the other apostles to whom "the true bread was given from heaven." We saw from 1 Tim. ii. 1—6, that Christ gave himself a ransom for Nero; we saw from 2 Pet. ii. 1, that he "bought even those who deny him, and bring upon themselves swift destruction;" we see from this passage that he gave unto Judas "the true bread from heaven." Judas was, who did "deny the Lord who bought him, and who did bring upon himself swift destruction." He perished not, however, because Christ did not as truly die for him as for Peter, because he refused to believe on him, whilst Peter did not. I did not believe most firmly that Jesus died for Judas, it was to be woe to my soul. The word "all," and the word "every," and the word "world," and the word "whosoever," take me in just because they take in Judas and Nero. As full an atonement was made for the sins of Judas and Nero, as for the sins of Peter and Paul. "Christ," as the great martyr LATIMER says, "shed as much blood for Judas as he did for Peter. Peter believed it, and therefore he was saved; Judas would not believe it, and therefore he was condemned."\* It is just this that makes the gospel glorious, and good news "to every creature;" if this had not been the case, where was the benevolence "giving Judas the true bread from heaven"? Can a thing be honestly called a gift, and so great a gift? It is the aggravation of the crime of Judas that he spurned what really a gift, and a gift to him; and that he was the betrayer of one who was his own "familiar friend,"—of one "who loved him," and who so loved him as to become "the propitiation for his sins."

I have thus brought to a close the brief observations I intended to make on those unequivocal passages of Scripture in which every Bible-reader is explicitly taught that Jesus Christ died for him. I might easily have multiplied the passages;† I might easily have greatly extended my observations on them in detail. I trust that I have said enough, however, to convince every anxious sinner, who is inquiring what he must do to be saved, that Jesus Christ as truly loves him, and gave himself for him, as he loved Abraham, Isaac, and Jacob, and gave himself for them. O dear sinner, and fellow-traveller to eternity, I have gained my end, if I have pointed you to such portions of

\* See the complete passage afterwards quoted.

† There are several passages often adduced in proof of the universality of the atonement—such as 1 Cor. viii. 11; Rom. xiv. 15, &c.—which I conceive ought not to be made use of in the controversy.

Bible as let you into the heart of Jesus, and show you your right to the work which he finished on the cross. I have told you what I have found in God's handwriting for myself, and what I am fully persuaded is both fitted and intended to bring peace into your conscience, and gratitude, love, and holiness into your heart. O surely you will henceforth love him who has "*so* loved you." Measure that little word "*so*," if you can. "God *so* loved you." This little word "*so*" is a word of infinite dimensions. "It is higher than heaven, it is deeper than hell, it is longer than the earth, it is broader than the sea." O what an infinity of meaning and of love is comprised and compressed within its two tiny letters! "God *so* loved you." "*So*"! How much? That he gave you health? Ah, that is great indeed. That he gave you food and raiment? Ah, that too is great. That he gave you friends? Ah, that too is great. That he gave up another man to die for you? That would have been transcendent love indeed. That he gave up an angel for you? That would have been greater love still. That he gave up an archangel for you? O how great would this love have been! That he gave up ten thousand archangels, and all the brightest intelligences in glory for poor worm you? What tongue could tell such love? Yet all these real and supposed gifts would, when put up together, fail to make up even "a small dust in the balance," compared with "the exceeding and exceeding weight" of love, manifested in the gift and sacrifice of God's own co-equal Son. Sinner, you are a very monster of ingratitude, if you love yourself, love your friends, love your money, love your little of the world, love your very sins, and love not Him "who SO loved you."

## CHAPTER II.

INDIRECT SCRIPTURE EVIDENCE IN SUPPORT OF THE UNIVERSALITY  
OF THE PROPITIATION.

WHAT I mean by indirect Scripture evidence, is, the evidence resulting from those truths of revelation which do not directly assert, but which involve, imply, and presuppose that Christ died for all; and consequently, O sinner, for thee.

SECT. 1.—I would argue the universality of the atonement from the fact that God sincerely invites, urges, implores, and commands all to “come and take” salvation, as freely given unto all in Christ Jesus. John vi. 32. See how liberally he invites:—“Ho EVERY ONE that thirsteth, come ye to the waters, and he that hath no money; come ye, buy wine and milk without money, and without price.” Isaiah lv. 1. “The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And WHOSOEVER WILL, let him take the water of life freely.” Rev. xxii. 27. See John vii. 37. See how earnestly he urges: “As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?” Ezek. xxxiii. 11. See how tenderly he implores: “Now then are we ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ’s stead, be ye reconciled unto God.” 2 Cor. v. 20. See how peremptorily he commands: “This is his commandment that we should believe on the name of his Son Jesus Christ.” 1 John iii. 23. “God now commandeth all men everywhere to repent.” Acts xvii. 30. See with what an awful sanction, too, God enforces his commandment: “He that believeth not shall be damned.” Mark xvi. 16. “Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.” 2 Thes. i. 7—9. Must it not be true, then, that God does sincerely WILL *all men* to comply with his invitations, to yield to his urgings, to be prevailed upon by his implorings, and to obey his “commandment,”—his peculiar commandment? Must it not be true that God does sincerely “will all to be saved.” 1 Tim. ii. 4. It is evident that he does

not sincerely will any of the fallen angels to be saved, for he has made no atonement for them. Had he provided an atonement for any of them, it would have been sufficient evidence that he sincerely willed them to be saved. If, then, there be any men for whom Christ never died at all, and for whose sins, therefore, no atonement has been made, they must be in much the same condition with the fallen angels; and God must regard them in much the same manner; he must, in other words, have no will that they should be saved. But if this be true, why is it that he invites, urges, implores, and commands them to accept salvation, whilst he never invites, urges, implores, and commands the devils to accept the same boon? Is God SINCERE? It is a shame that the question should require to be put. If he be, he must be sincere *throughout*. If he be sincere throughout, he must be sincere when he invites, urges, implores, commands, and "wills all men" to "come and take the water of life freely." But if he be sincere in all this, must there not be water of life provided, or in other words, atonement made, *for all*. If there be some men for whom no atonement was made, then there cannot possibly be any salvation for them, except Christ die again (for none surely can be saved for whom Christ did not die); and if, notwithstanding this, God invites, urges, implores, and commands them, upon pain of eternal damnation too, to come and accept salvation and eternal life as freely "*given*" unto them, 1 John v. 11; then God—the ever blessed and loving Jehovah—is inviting, urging, imploring, and commanding them, upon pain of eternal death, to accept what has really no existence at all. Is this like God? Far be such solemn deception from the Holy One! My blood boils at the awful thought. It would be juggling beneath the malice of Satan himself.

When every sinner that hears the gospel is commanded to "believe on the Lord Jesus Christ," what is it that he is to believe? He is to believe, say "the Marrow of Modern Divinity"\* and "the Act of the Associate Presbytery of 1742,"† and "be verily persuaded in his heart, that Jesus Christ is his, that he shall have life and salvation by him, and that whatsoever he did for the redemption of mankind, he did it for him." What! Is every gospel hearer to believe this, all this, if it be a fact that for millions who hear the gospel he did absolutely nothing at all upon Calvary—shed no blood, made no atonement, gave no ransom? Is he to believe a thing that is not true? Is he to believe A LIE? He is invited to do so, he is urged to do so, he is implored to do so, he is commanded to do so, he is threatened with eternal damnation if he do not do so,

\* Chap. II. sect. ii. § 2.

† "Act of the Associate Presbytery concerning the doctrine of grace &c.

*provided it be indeed a truth that Christ did nothing on Calvary for him.* Dr. Twisse, the Moderator of the Assembly that compiled the Westminster Confession of Faith, says, "I am ready to profess, and that I suppose as out of the mouth of all divines, that every one who hears the gospel (without distinction between elect and reprobate) is bound to believe that Christ died for him, so far as to procure both the pardon of his sins, and the salvation of his soul, in case he believes and repents."\* Every gospel hearer, then, is bound to believe that Christ "died for him" in some sense, and that he "died for him, so far as to procure both the pardon of his sins, and the salvation of his soul, in case he believes and repents." I ask, then, where is the man who would dare to affirm that a person's sins could be pardoned and his soul saved, "in case of his believing and repenting"—for whom, notwithstanding, Christ made no atonement on Calvary? If it be a truth that every man's sins would be pardoned, and every man's soul would be saved, provided "he believed and repented," it must also be a truth that atonement has been made for every man without exception. Believing and repenting of themselves, without an atonement, could no more secure the salvation of Peter, than they could secure the salvation of Satan. There cannot be salvation attainable by any for whom Christ did not die, otherwise salvation may be attainable by all the lost in hell. If this be true, and if it be, notwithstanding, a fact, as we have seen, that God sincerely invites, urges, implores, and commands all to come and accept salvation, it must also be admitted by candour, and assented to by common sense, and piety will give its amen, that there is salvation for *all*, and that Christ in consequence did die for *all*, and make an atonement for *all*.

To evade the necessity of this conclusion, some have been so bold as to maintain, that in the invitations, exhortations, entreaties, and commandments of the gospel, there is no designed reference after all to any but the elect. The reason of the universality of the offer and commandment is, according to these divines, to be found only in the fact, that the elect are scattered up and down in society, and utterly unknown to the preacher. It is necessary, they think, to invite, and urge, and implore, and command all without exception, because if any were omitted, some of the elect might happen to be passed over. O what a wintry, heart-freezing theology is this! It chills all piety. What! Is it not the duty of every sinner under heaven to believe and be saved? Is it not true that in God's most tender heart there is a sincere will that "all men be saved"? Is there "pleasure" with God "in the death of the wicked"? Is it not true that he is in earnest when he prays and beseeches, and

\* "The riches of God's love to the vessels of mercy," &c.

urges all without exception, to be reconciled to himself? And is the blame of all this, that looks so much like systematic hypocrisy, and an imposition upon man's misery, to be laid at the door of the preacher's ignorance as to who the elect may happen to be? Away with the thought! It is God himself, and not man, that calls, invites, urges, implores, commands, and threatens; it is God, and not the preacher; and must God entreat and command "all without exception," because forsooth he knows none of his own elect? *Horresco referens*. My flesh shudders to draw out the legitimate consequences of this theory of atonement.

Others, with much more consistency, but still at a fearful expense, have maintained that it is not true that God invites, urges, implores, and commands, "all without exception" to believe and be saved. They allege that the call of the gospel is addressed only to a certain class of sinners, whom they denominate *sensible sinners*. This theology, though it cuts out most gospel-hearers from the gospel call, is yet the legitimate daughter of the doctrine of limited atonement. It is a theology, however, which such men as Fuller in England,\* and the Erskines in Scotland,† saw it necessary to impugn and oppose with all their mighty energy and zeal. It is a soul-ruining theology, and is most plainly at variance with the whole "law and testimony." What say the Scriptures? "Unto you, O MEN, I call; and my voice is to THE SONS OF MEN." Prov. viii. 4. All have a burden of sin; but Christ says "Come unto me ALL ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. "Look unto me," says the Saviour, "and be ye saved, ALL THE ENDS OF THE EARTH, for I am God and there is none else." Isa. xlv. 22. The most rebellious kings are commanded to "kiss the Son lest he be angry." Psal. ii. 12. Those who are "spending their money for that which is not bread, and their labour for that which satisfieth not," are invited to "hearken diligently unto Christ, to incline their ear and come unto him, to hear and their souls shall live." Isa. lv. 2, 3. Nay, the "stout-hearted" themselves, "that are far from righteousness," are exhorted and commanded to "hearken" and believe. Isa. xlv. 12. Since it is true, then, that all without exception, and all equally without any distinction between elect and non-elect, are invited, urged, implored, and commanded to accept salvation, and receive the gift of eternal life, and since the Great

\* This was the principal object contemplated in his treatise "The Gospel worthy of all acceptance."

† See their works everywhere. It is the exhibition of the gospel as a charter of blessings to every sinner without exception that forms the great charm of their writings. They lifted up their voice like a trumpet against "hampering the offer of the gospel."



God must be *sincere* when he thus invites, and urges, and implores, and commands all, it is and must be the case, that there is salvation for *all*, eternal life for *all*; and as this could not be true if Christ had not died for *all*, it must be true that the atonement was made for "*all* without exception." This, O sinner, was the glorious truth which we found to be taught in the passages of Scripture formerly quoted and commented upon, and now you see a beauteous side-light thrown upon it by the free-hearted and open-breasted invitations of the gospel. *God is sincere*, O sinner, *when he bids you come and get salvation; and he is sincere because there is salvation for you.*

SECT. 2.—Another side-light is cast upon this blessed doctrine of the universality of the atonement, by the doctrine of FAITH. Faith is the credit which we give to a testimony. Faith and belief are but two synonymous terms—the one Latin and the other Saxon—which are indiscriminately given to one and the same exercise of mind. It is one word in the New Testament that is translated by both terms. Faith, then, is but the mind saying "yes" to the credible report of an honest and well-qualified witness. The gospel report is God's testimony. He surely is a witness whose testimony is infinitely above suspicion. He is like Jesus, "the faithful and true witness." What he says in his testimony or record must be true; and faith in the sinner is nothing but the response of the mind saying, *Yes, it is all true.* The believer is one who "sets to his seal that God is true." John iii. 33. The unbeliever is one who contradicts God, and says, "No, it is not true." God says one thing; he says another, and thus virtually charges God with being "a liar," 1 John v. 10, and he is actually a liar himself. Rom. iii. 7; 1 John ii. 22. If this be the nature of faith, and the nature of unbelief, it will readily be perceived that the thing which the sinner is invited, urged, implored, and commanded to believe must be a thing that is true, whether he believe it or not.\* It is because it is already true, and because it carries the evidence of its truth in its own bosom, that it is the duty of every man to believe it. It cannot be sinless in any man to charge God with telling a lie. It must be the duty of every man to give God the fullest credit for the truth of what he says. When a sinner, then, is commanded to "believe on the Lord Jesus that he may be saved," it must be understood that he is to believe what God says about Christ to be *true*, in order that he may be saved. Now what is it that God says about Christ, as the thing which we are to believe in order that we may be saved? It is not this—"Believe it to be true, that if you come to Christ you shall be

\* See my treatise entitled "Saving faith, or the simple belief of the gospel." See also Dr. RUSSELL's Letters, No. 19; and his Catechism, sect. 12, &c.

saved;" for such a statement would, in other words, just turn out to be this—"Believe it to be true, that if you believe to be true what God says about Christ, you shall be saved." See John vi. 35. What, then, is it that is true about Christ, the belief of which shall save us? Let the man who maintains an atonement for the elect alone attempt to answer it. The limitarian, to be consistent, must transform faith into a complex process of the feelings, and completely depart from its scriptural simplicity, as being merely a "setting to one's seal that God is true." It is taught by many limitarians, that what is called "saving faith" is "appropriating faith." He who exercises it, they teach, takes home Christ to himself as his own Saviour, and says, "He loved *me*, and gave himself for *me*." This is admitted by multitudes of limitarians;\* and if this be true, as it must be; then, as faith makes no change in God's testimony, but simply receives it as it stands, God's testimony to the sinner must be this—"Christ loved *you*, and gave himself for *you*." Faith is the mind saying, "yes" to God's record. If, then, God's record do not tell the sinner that "Christ loved him and gave himself for him," it cannot be faith that finds it out or makes it true. Faith can bring no more *out* of a testimony than what is really *in* it. Faith is just the mind saying "it is all true;" and if the testimony do not tell the sinner that "Christ came into the world to save *him*," the sinner is not entitled to believe it, and his belief of it, instead of being faith, would be presumption. It is either not true that "saving faith" is "appropriating faith," warranting the sinner to say "Christ loved *me*, and gave himself for *me*," or it is true, and must be true, that the testimony to be believed by all is this, "Christ loved *you*, and gave himself for *you*." But this, O sinner, is just the very truth that I have been endeavouring to establish as that thing which you are to believe that you may be saved; and this truth will be eternally true, whether you believe it and be saved, or doubt it and be damned. Every one, then, is bound to believe that Christ loved him, and gave himself for him; and if every one be bound to believe this, it must be antecedently true of all, that Christ so loved all as to "give himself a ransom for them all." "Unto *all* people a Saviour is born." This is the "good tidings of great joy" which all people are to believe. It is thus that the nature of faith casts a convincing light upon the universality of the atonement.

SECT. 3.—I would again argue the unlimited extent of the atonement from the fact, that the gospel is "good news to every creature." Mark xvi. 15; Luke ii. 10. The gospel is a "goodspell,"—joyful tidings. It is good news to all; it is *bad news* to none. If anything be preached that is not, in its own nature,

\* See Note T.

joy-giving to *every* sinner, it is certain that it is not "the joyful sound," Psa. lxxxix. 15, that is proclaimed. Cheering, surely, is "the voice of the turtle." Cant. ii. 12. That is not the gospel, but its caricature, that is not in its own nature fitted and designed to be a blessing to every man, woman, and child, within the reach of its sound. If, however, it be true that there are many gospel-hearers for whom Christ never died, and to whom, therefore, salvation is as much an impossibility, as it is an impossibility to devils, I deny that the gospel is "good news to EVERY CREATURE," and in its own nature fitted to be a blessing to ALL. Its name is a lie upon its nature. It is "bad news" to many a one; for its rejection adds a fearful aggravation to their doom, whilst it never told, as it never could, that Christ did shed a single drop of blood for them. Such a mutilated gospel is not, surely, "the grace of God that bringeth salvation to all." I never will preach a gospel that is not really "good news to every creature," and *equally good news to all without distinction or exception.*

SECT. 4.—Again, I would argue the universality of the atonement from the fact, that peace of conscience, "passing all understanding," immediately follows the belief of the gospel. Rom. v. 1; xv. 13. There is nothing in the universe but the blood of Jesus that can speak peace to the conscience. Until the sinner see the blood of Jesus shed for him, and as it were a drop for every sin, though he may experience apathy, he cannot possibly enjoy peace. Until he bring his guilty heart under the droppings of the cross, and get it sprinkled from an evil conscience, Heb. x. 22, he cannot possibly be at "rest" in Jesus. It is the blood of Jesus alone that is "peace-speaking;" and it is that blood as applied to the sinner's sins, blotting them all out. The belief of the gospel, however, or the belief of the truth as it is in Jesus, brings this peace, and brings it instantaneously. The sinner no sooner sees the truth, than the conscience enjoys a blessed repose by taking refuge in the wounds of Immanuel. It is, then, the truth believed that fills him with peace and joy; and if it be so, this truth believed must be *this—the blood of Jesus was shed for me, as it were a drop for every sin.* If a man cannot say of Jesus, "he was wounded for my transgressions, he was bruised for my iniquities, he bore the chastisement of my peace," he will never be able to say, "by his stripes I am healed," Isa. liii. 5; he will never enjoy peace. The believer, however, enjoys peace immediately, and as it is the truth believed that brings it, the truth believed must be this—"Jesus was wounded for *my* transgressions, he was bruised for *my* iniquities, he bore the chastisement of *my* peace." The peace-giving truth, in other words, is this, which we have again and again seen to be the object of saving faith—"Christ loved *me*, and gave himself for *me*." If the Bible do not warrant every

man to say this, how can any man get peace? Nothing else can give peace. If this, then, be unrevealed, peace must be unattainable; and if ever attained, it must be derived from some other source than the blood of Jesus, and therefore must be FALSE PEACE. O dear sinner cast yourself into the blood of Jesus—the blood of Jesus as shed for you,—and your sins will sink, and your hearts being emptied of them, will be filled with the “peace of God that passeth all understanding.”

SECT. 5.—Again, I would argue the universality of the atonement from the fact that Christians do know and say, “Jesus loved *me*, and gave himself for *me*.”\* I would ask the question, “Is it because a man is already a Christian, that he is warranted to say this, or is he on the other hand warranted to consider himself a Christian, because he already says this?” Nothing is clearer to me than that he is a Christian, *because* he believes that “Christ loved *him*, and gave himself for *him*,” and he does not believe this, *because* he is a Christian. Is a man to believe that Christ loved him, by first himself becoming a Christian and a saint? The Scripture doctrine is the reverse. “We love him,” says the apostle John, “because he first loved us.” 1 John iv. 19. A man becomes a Christian when he discovers in the Bible the love of God and Christ *to him*. 1 John iv. 16. If, however, he do not find out in the Bible that Christ died for him, he can have no other certain evidence that God loves him, than devils have, 1 John iii. 16; and if he get no certain evidence of this, O what is to melt his heart, and make it love the Saviour? Nothing can possibly melt a sinner’s heart, but the love of Christ. It is “the love of Christ that constraineth,” and it is the love of Christ, not to others, but to the sinner himself. I appeal to all saints who have found something in the Bible that they can die with, if it be not the case that it was the love of Christ to them in shedding his blood for them, that first enkindled love to him? If this be true, O sinner, how true is it, that “Jesus loved you, and gave himself for you”! Believe it, and be a Christian, and be “at peace” for ever.

SECT. 6.—I would again argue the universality of the atonement from the admitted fact that *nothing but unbelief is now standing between all sinners and salvation*. There is, I presume, no man who will venture to deny this. Every man admits that if every sinner would but believe, every sinner would be saved. If, then, there really be nothing but unbelief standing between every sinner and salvation, every sinner’s sin must have been atoned for. There are other obstacles besides unbelief, standing between devils and salvation. There are all the obstacles which are created by the claims of God’s justice and his moral government. The removal of these obstacles would

\* Gal. ii. 20. See Note U.

be atonement, and then unbelief alone would be standing between devils and salvation. But since it is admitted that unbelief alone stands between men and salvation, the other obstacles, which exist in the case of devils, must be removed; in other words, atonement must have been made for all. If atonement has not been made for all, then there are multitudes between whom and salvation there are other obstacles besides unbelief; there are multitudes who are under an absolute and utter impossibility of being saved, except Christ die again. Let limitarians speak out then, and tell the sinner the real state of the case, and say decidedly whether or not there be any obstacle at all besides unbelief, intervening between every gospel-hearer and "eternal life." Let them be plain, and let not the sinner be hoodwinked, and then coaxed into a better conception of his condition and possible prospects, than he is warranted to entertain. I tell thee, sinner, that there are now *no obstacles* between thee and salvation, but thy own unbelief. The other obstacles have all, already and long ago, been removed; their removal was the atonement made for thee; and there was no other atonement made for Adam, or for Noah, or for David, or for Paul, or for Martha, or for Mary. If thou wilt but "believe on the Lord Jesus Christ thou shalt be saved;" and what thou art to believe is this,—Jesus, *because of the great love wherewith he loved ME, made a full atonement for ALL MY SINS.*

SECT. 7.—Again, I would argue the universality of the atonement from the fact, which will also be admitted by all, that the non-elect have a greater interest in Christ, and relation to him, and hope from him, than devils have. There is "peace on earth," though not in *hell*; "good-will toward men," though not toward *devils*. If, however, Christ did nothing at all for the non-elect, nothing at all to bring salvation within their reach, and render it a possible thing for them to escape damnation and hell, then it is not true that they can have a greater interest in him, relation to him, or hope from him, than devils have. This is evident, for they can have no interest, relation, or hope at all. If it be admitted that they have any—even the least interest in him, relation to him, or hope from him, then it must be admitted that he did *something for them*, and something, too, that renders it no longer a dire and utter impossibility for them to escape hell. But if he did such a something, it could be nothing but dying for them, and thus removing the legal obstacles standing between them and salvation; in other words, atoning for their sins. What else did Christ do on Calvary for sinners, but make atonement for their sins? Nothing, nothing, nothing! Since, then, O sinner, you must have a greater interest in Christ than fallen angels have, you surely cannot doubt that he died for you. Let no man tell you that you have *an interest* in him, because he took your nature, and sends to

you his word, and showers upon you his temporal blessings. All this must only aggravate your doom, as it increases your guilt, and make your case worse, if he did not "love you, and give himself a sacrifice for your sins."

SECT. 8.—But I would again argue the universality of the atonement from the fact, that its extent is spoken of by the inspired writers in language very different from what they employ when they speak of election, effectual calling, justification, sanctification, or glorification. According to the limitarian scheme, the atonement is exactly measured by the extent of these blessings. It runs parallel with them, and does not exceed them, no, not by a single hair's-breadth. It is alleged, that all without exception, whose sins are atoned for, are elected, effectually called, justified, sanctified, glorified; and that there is not one, and never was one, and never will be one, whose sins are in the slightest degree atoned for, who is not also elected, effectually called, justified, sanctified, glorified. If this really be true, it is surely natural to suppose that the inspired writers would speak of the extent of all the blessings in the same kind of phraseology. Is this, however, the case? Far from it. We read of Christ making atonement for "men," for "all men," for "every man," for "the world," for "the whole world," and even for "them who deny him, and bring upon themselves swift destruction;" but where do we read of God electing "men," "all men," "every man," "the world," "the whole world," and even "them who deny Christ, and bring upon themselves swift destruction"? Where do we read of God effectually calling, justifying, sanctifying, and glorifying, "men," "all men," "every man," "the world," "the whole world," and even "them who deny Christ, and bring upon themselves swift destruction"? Where do we read of God electing, effectually calling, justifying, and glorifying Nero? Christ, however, gave himself a ransom for Nero. 1 Tim. ii. 6. How are we to account for the restricted language that is employed in reference to those blessings which are alleged to be the measure of the atonement, whilst the atonement itself is spoken of in the most unlimited terms that human language can supply? Whence this difference? Is it all chance? Who will dare to assert it, and accuse the Holy Spirit of incompetency as a "scribe"? Is it a studied and intended difference? If it be, is it not intended that we should learn from it that the same measure is by no means the rule of both? Nothing, then, O sinner, is plainer or more evident than this—the atonement stretches out far beyond the compass of the actual blessings which are drawn out of it; and O, therefore, believe thou, and then know that all the other blessings are, or will be *yours*.

SECT. 9.—I might also argue the universality of the atonement from the admitted fact, that it is the duty of every

to look upon himself as having by his sins "pierced the Saviour;" and as therefore bound to "mourn and be in bitterness." See Zech. xii. 10. There is nothing that is so much calculated to break the sinner's heart as this thought—it *was my sins that murdered Jesus*. Our sins are felt to be truly hateful, when they are seen to be murderers of Jesus.\* Now it is true that my sins helped to crucify Jesus. My sins and your sins, O sinner, were, as it were, the nails that transfixed his hands and feet; they were the spear that pierced his side; they were the thorns that tormented his uneasy brow. But if it be indeed true that my sins are thus guilty of "the murder of the Prince of Life," then my sins drew the blood of Jesus, and therefore my sins were atoned for by its atoning drops. O sinner, I charge you with being the murderer of Immanuel, and I charge you with this sin, because it is a sin which, if admitted, draws salvation after it. How different the sins of devils! Their sins never "killed the Prince of Life;" their sins never, therefore, drew the atoning blood, and there is therefore no salvation for devils. See, O sinner, how God, the great *philanthropist*, has brought good out of evil, and transformed your sin into your salvation! Wonder! O wonder! How great is the mystery of godliness!

SECT. 10.—Again, I might argue the universality of the atonement from the universality of the resurrection of the dead. I suppose it is admitted by all competent theologians that had there been no Christ, there would have been no resurrection. "As in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv. 22.† There was no provision made for a resurrection in the dispensation established with the first Adam. The provision, then, by which the resurrection of all is secured, must have been made in connexion with the dispensation established with the second Adam. This dispensation, then, must include all, for all shall be raised up; and, therefore, Christ must have done something for all. If, however, he did something for all, that makes it just to raise up the bodies even of the lost, that they may endure more of "the wrath of the rejected "Lamb" than they could otherwise suffer, is it not manifest that that something must have made it possible for them to be saved. If, however, it be possible for them to be saved, their sins must have been expiated; Christ must have given himself "a ransom" for their souls. O sinner, you see again that it must be true that Jesus "loved *you*, and gave himself for *you*." O believe, and your resurrection will be glorious "resurrection of life," and not an unutterably awful "resurrection of damnation."

\* See Note V.

† See this irresistibly proved by Dr. RUSSELL in his treatise "Infant Salvation."

SECT. 11.—I would again argue the universality of the atonement from the nature of the institution of the Lord's supper. The ordinance of the Lord's supper is an emblematical ordinance. "It is," says Matthew Henry, "a parable to the eye; and in it God uses similitudes."\* Not only is it an emblematical ordinance, it is emblematical of a specific thing, and is in fact "a miniature picture of the leading truths of Christianity."† It is the whole gospel in an emblem. Our partaking of the Lord's supper is again, on our part, "an emblematical expression of a state of mind and of heart,"‡ in accordance with the truths emblematically exhibited in the elements. It is symbolical of our belief in the gospel. If it be true that it is the gospel, or "the truth as it is in Jesus," that is, in the Lord's supper, exhibited in a symbol, it must also be true that there is nothing shadowed forth in that ordinance which it is not the duty of every man to believe. It is the duty of every man to believe the gospel, and there is, as we have seen, nothing more nor less nor else than the gospel represented in the "broken bread and the poured out wine." We have there, in aftertype, the gospel, the whole gospel, and nothing but the gospel. What, then, is this gospel which is exhibited in the ordinance of the supper? We shall have a proper answer to this question, when we discover what it is that the partaker of the supper is bound to believe, in the reception of the elements. He is not bound or warranted to believe any thing that is not expressly taught in the ordinance itself. He is, however, bound to believe that "Christ's body was broken for *him*, and that Christ's blood was shed for *him*." The symbolical language of the elements is, "This is Christ's body broken for *you*, this is Christ's blood shed for *you*," 1 Cor. xi. 24, 25, and if the communicant do not echo back that language, by saying in his heart, "Yes, it is true, this is Christ's body broken for *me*, this is Christ's blood shed for *me*," his participation of the supper is the acting of a lie. Now, there is not one gospel for believers, and another for unbelievers. There is not one gospel for communicants, and another for the world without. No, by no means. There is but one gospel, and it has but one voice, and that one voice tells all, without exception, the same truth. If, then, the thing signified in the supper be the gospel in an emblem, and if this emblematical gospel tells the communicant that "Christ's body was broken for *him*, and that Christ's blood was shed for *him*," it tells and must tell the same to all others; otherwise it is something else than the gospel and "the leading truths of our religion," that is

\* "The Communicant's Companion," chap. i. § 1.

† This is the expression of Dr. Brown in his preface to Matthew Henry's "Communicant's Companion," p. 12, ed. 1831.

‡ Dr. Brown, "Preface," p. 19.



symbolised in the supper. The distinction between believers and the world is not to be found in any thing that the elements emblematically say; it is to be found, and found alone, in what the communicants emblematically say in reference to the elements. They profess their belief in the testimony of the elements. They say, "Yes, it is true, the elements are no liars; Christ's body was broken for us, his blood was shed for us; and this is not true because we are Christians, but we are Christians because we believe this to be true." O sinner, do consider this blessed epitome of the gospel which you have in the institution of the Lord's supper, and you will perceive it lending its incontrovertible evidence to the truth of an unlimited atonement. Much mysticism has prevailed about the nature of the Lord's supper, and multitudes seem never to dream that all the benefit they are to derive from it, is to be drawn from the great cardinal truth of the gospel which it embodies and represents. They expect some sudden illapses of illumination or feeling,—some private intimation of an interest in Christ not made known to them in the Bible, and in the ordinance itself; and they never seem to hear the elements themselves most sweetly whispering to their souls,—"*this, Christ's body, was broken for you; this, Christ's blood, was shed for you.*" Nothing of value, however, can be got out of the ordinance, that God has not unalterably put in it, and put in it for all times and all partakers. We have seen that what God has put in it is THE GOSPEL, which must therefore speak one language to "every creature" under heaven. O sinner, believe the gospel, and you can need no other qualification to partake "worthily" of the Lord's supper.

SECT. 12.—I would again argue the universality of the atonement from the immense difficulty of getting into Christ on any other principle. If a man do not believe that "Christ's body was broken for him, and that Christ's blood was shed for him," he believes nothing that can stop the mouth of an accusing conscience, or fill him with enlightened peace upon his death-bed. If a man do not believe that "Christ's body was broken for him, and that Christ's blood was shed for him," he is not qualified to sit down at the Lord's table on earth, far less to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. If Christ's body, however, was broken, and his blood shed, only for a limited number, how can a man come to know that it was "broken for him, and shed for him," except he be furnished previously with a little private Bible, to reveal to him his election. I see not by what other way he could come to discern the blessed fact. One thing I know, I can say for myself "that Christ's body was broken for me, and that Christ's blood was shed for me." This I can say with assurance; but this I can say, only because I see it plainly declared in the Scriptures, that it was in the same sense broken for all others, and shed for all others. I could

not possibly find a chink to let my little finger in, if my Bible were plundered of such words as *all*, and *every*, and *the whole world*. If any man can find out any other way into Christ, I would thank him to let me know it. It will not do merely to tell me that "I must believe." I cannot put faith into exercise without an object. I must have something testified to me to believe. What, then, is that something that I am to believe? Is it that Christ came into the world to save some sinners? I always believed that, and never doubted it. Is it that he came into the world to save sinners indefinitely? The word "indefinitely" only hides the meaning intended; and my mind cannot rest satisfied till I know whether or not I may consider myself as included amongst the indefinite number. If I may consider myself included, it can only be, because I see that all others are taken in; and if all others be taken in, then Christ came into the world to save all sinners. If, however, I be not warranted to rest assured that I am amongst the indefinite number he came to save, then I must believe merely that he came into the world to save some, and this I never denied or doubted during the whole term of my unbelieving life. What then am I to believe and be verily persuaded of, which it is impossible to believe and yet remain "in the gall of bitterness and the bond of iniquity"? Let a man who denies the unlimited atonement tell me, if he can. O reader, do *you* believe that "Christ's body was broken for *you*, and that Christ's blood was shed for *you*"? If you do not, you have no right to the Lord's table, and can be none of his "friends" whom he invites to "eat." Song v. 1. If you do, tell me how you got in. Did you find a back door to let you in, or did you enter through the great gate ALL? O anxious sinner, the great gate ALL is standing wide open to receive you.

SECT. 13.—I might go on to argue the universality of the atonement from many other Scripture truths. For example, is it admitted that Christ was typified in "the cities of refuge"? Numb. xxxv. ; comp. Heb. vi. 18. These cities were not designed merely for some elect few of the unfortunate "manslayers." No, by no means. "These six cities shall be a refuge," says God, who appointed them, "both for the children of Israel, and for the stranger, and for the sojourner among them; that EVERY ONE that killeth any person unawares may flee thither." Numb. xxxv. 15. In like manner, Jesus is a prepared "refuge" for EVERY ONE to flee to. His arms and heart are ever open to receive the guilty; and as he is designed for *all* the guilty, so *all* who are guilty will find in him a safe asylum, if they will but "turn them to their strong hold."

Again, Christ is compared to the "manna" upon which the children of Israel were fed while in the wilderness. John vi. 31—58. The manna fell "round about the camp," Exod. xvi.

13, 14, and all were invited to go out and gather it; and there was always plenty for all, and "though one gathered much he had nothing over," and "though another gathered little he had no lack." Exod. xvi. 18. Now the manna did not fall around the tents of some elect number of the Israelites only; neither was there a better supply within the reach of one, than there was within the reach of every other. No; it fell around the camp, equally for all, and designedly for all,—“for those who loathed it, as well as for them who loved it.”\* It was then for them all, and nothing could hinder them all from enjoying it, if they chose to go and take it. Now, if the comparison which the Saviour institutes between the manna and himself, be at all legitimate and appropriate, his atonement must be equally available to all, “whether they love it or loathe it,” accept it or reject it. If, however, there be atonement for all, it must be true that “Christ died for all,” for surely no man will be disposed to dispute this maxim,—IT IS IMPOSSIBLE FOR THE BLOOD OF CHRIST TO SAVE ANY FOR WHOM IT WAS NOT SHED.

Again, Christ compares himself to the “brazen serpent which Moses lifted up in the wilderness.” John iii. 14. Now, the brazen serpent was lifted up, not merely for an elect number of Israelites. No: “the Lord said unto Moses, Make thee a fiery serpent of brass, and put it upon a pole; and it shall come to pass, that EVERY ONE that is bitten, when he looketh upon it, shall live.” Numb. xxi. 8. “Even so,” says Jesus, “must the Son of man be lifted up, that WHOSOEVER believeth in him, should not perish, but have eternal life.” John iii. 14, 15. The brazen serpent was designed for “every one that was bitten;” and was as efficacious for the cure of a million as it was for the cure of one. If, then, the antitype be at all like the type, Jesus must have been designedly lifted up for “every one that is bitten” by the old serpent Satan, and his atonement must, in its own nature, be as efficacious for a million as for one. As nothing but not looking could prevent a serpent-bitten Israelite from being instantly healed, so nothing but not believing can prevent a sin-bitten sinner from being immediately cured of his spiritual disease. Christ was lifted up for every such sin-bitten sinner; the atonement was made for every such sin-bitten sinner; there is healing virtue for every such sin-bitten sinner; the invitation has gone forth, “Look unto me and be ye saved, ALL THE ENDS OF THE EARTH;” and now nothing but not looking to the Saviour, as for *him*, designed for *him*, having healing virtue for *him*, can prevent such a sin-bitten sinner from being healed. This, however, could not be true, if Christ was never lifted up for him.

\* BOSTON, Sermon on “Christ gifted to Sinners.”—*Works*, p. 497.

I have thus shown what will surely be admitted to be abundant evidence of the unlimited extent of the atonement. All Scripture is vocal with it, all scriptural theology proclaims it. The tongues of prophets sang of it, the tongues of apostles preached it, the ordinances of Christ confirm and perpetuate it, and the blessed experience of saints most clearly attests it. It looks to me like the Alpha and the Omega of all that is blissful to the sinner, and glorifying to the Saviour. It seems to me to be the centre of the Christian system, and at once the foundation and the keystone of the Christian's hopes. O why has it been buried? O why has the church itself been made its tomb? With it, have been buried the glory of the gospel, the power of the pulpit, the energy of the church, and the wealth of the world, and never, I am persuaded, till the era of its resurrection, will be the resuscitation of dead Christendom, and the long promised "times of refreshing from the presence of the Lord." O reader, the rubbish of centuries is lying above "the gospel of the grace of God." Can you climb up the sides of that rubbish, and please yourself in the survey of its vast dimensions and accumulation, and yet not shed a tear over the too legibly written inscription, **HERE LIES, ALMOST LOST, THE GOSPEL.** That rubbish of lore on which you are elevated, and with which, perhaps, you are pleased, is the mausoleum and burial-pyramid of the soul-saving truth as it is in Jesus; and O can you understand your position, and not feel your heart fainting within you, and your bosom heaving with anguish, and your memory burning with the Saviour's query, "When the Son of man cometh, SHALL HE FIND FAITH ON THE EARTH?"

O sinner, bless the Lord that the Bible too, has not been buried. There, O sinner, there you have the gospel as it sprang pure and perfect from the Godhead itself, and as it was proclaimed and explained by the hallowed lips of the atoning Son of God. He is the **THE WORD, THE PROPHET, and THE PREACHER.** "Into HIS lips was grace poured." Ps. xlv. 2. O go then, sinner, and listen to HIM, and if you "hear his voice, your soul SHALL LIVE." John v. 25; compare Isa. lv. 3. The sweet, ravishing, entrancing, peace-giving, joy-inspiring, soul-saving, heart-sanctifying words which he is ready to whisper into your ears, if you go and hearken to his voice—the Bible, are summarily these,—"**I HAVE LOVED YOU, O SINNER, WHOSOEVER THOU ART, AND HAVE GIVEN MYSELF FOR YOU.**" O sinner, "hearken diligently" to that word **YOU**, which he repeats. It is the glory of all the words he says to you. It is the pith and the marrow, the essence and the quintessence, the cream, and the sum and the substance of the gospel. It is the gospel's *soul*. Carefully mark, then, and studiously learn and con that word **YOU**. Take it home into your heart, and lodge it there,

and cherish it there, and watch over it there, and take care that no one ever steal it from you, or tempt you to part with it for a single moment of your existence. Having caught it from the lips of Jesus himself, keep it for ever in your heart, as being the whole Bible in miniature to your soul; O be always thinking about it, and be always believing it, and be always saying to it, "O thou blessed word **you**, thou art mine. Yes, thou art mine; for **JESUS LOVED ME, ME, ME, EVEN ME, AND GAVE HIMSELF FOR ME.**" This, O sinner, is the gospel, and the whole gospel; and surely now you cannot but see that it is all for you. Believe it, O believe it, and live!

### CHAPTER III.

#### ANSWERS TO THE OBJECTIONS THAT ARE USUALLY ALLEGED AGAINST THE UNIVERSALITY OF THE PROPITIATION.

I HAVE no wish to shrink from this part of my subject. Although, indeed, I could not answer satisfactorily all the objections which ingenuity may have devised against the blessed doctrine I have been advocating, my own faith in its soundness would not be shaken. The Bible affirms it. It is intertwined with all that is blessed in my own experience, and all that is cheering in my "labours of love;" and ten thousand voices crying "heresy" could never stagger my confidence in its truth. It will be pleasing, however, if we can find that there is really no serious difficulty connected with its reception. I will state all the most forcible and plausible objections, so far as I know them, that have been advanced against the doctrine, and I will give them all a fair and candid consideration.

**OBJECTION 1.**—"If Christ died for more than those who shall ultimately be saved, has he not died IN VAIN for many? To what purpose is this waste?"

This is an objection that is perpetually rung in the ears of those who advocate the universality of the atonement. "O it is dishonouring to God. It supposes that he was at the expense of sending his Son into the world to do a work, which after all turns out to be of no manner of use in the case of most." I ask, however, if God really had no purpose in view but the salvation of human souls, in the great "work" which he commissioned Jesus to accomplish? Was his own glory not his "chief end"? Is it not infinitely fit, and right, and necessary, that He himself, and not man, should have the pre-eminence in all things? Although, then, Christ's death should not infallibly secure the salvation of all who by it have salvation brought within their reach, are we warranted to suppose that it has, in any case, been entirely in vain, and absolutely to no purpose? May not God's own glory gain an additional lustre to itself through means of the rejection of the blood-bought salvation, as well as through means of its reception? Rom. iii. 5, 7; 2 Cor. ii. 15, 16. That man must be rash to an extreme, who will venture to affirm that this is impossible; and if it be possible, who will dare to say that it was to no purpose and in vain that Christ died for most? It may have

been in vain *so far as securing their salvation is concerned*; but how can it be affirmed that it has therefore been in vain, or in vain as to a far more important object than man's salvation—THE GLORY OF GOD?

If it be persisted in, however, and still insinuated, that it seems to affix a stigma on God to suppose that he would use means for the salvation of sinners, which ultimately prove ineffectual, I have to say that on this principle God's glorious character would be covered with stigmas. Multitudes of times has he used means for the salvation of sinners, which, however, have proved ineffectual. Is he not daily using means with sinners in his providence, and in the invitations, exhortations, warnings, winnings, wooings, examples, and commandments of his word? Are these means always effectual? Did he not use means with the antediluvians for the space of "an hundred and twenty years," Gen. iv. 3, because he was "long-suffering, and not willing that any should perish, but that all should come to repentance"? Did he not raise up Noah "a preacher of righteousness," and inspire him to warn "the world of the ungodly"? But were not those means ineffectual? Did he not commission the twelve apostles to "go and preach the gospel to every creature," and did he not make them "wise to win souls"? But were not these means often ineffectual? Were they not "a savour of death unto death" unto some? Did he not send Jesus himself to preach as well as to die, and to preach, too, that sinners "might be saved"? John v. 34. But was the preaching of Jesus never ineffectual? Why not attempt to disprove the universality of the gospel invitations, exhortations, and commandments, from the fact that they are ineffectual and in vain in most cases? Why not try to show that Noah was no "preacher of righteousness," because his preaching was in vain? Why not attempt to make out that the apostles, and Jesus, and the prophets of old, never preached to any but the elect, lest their preaching should seem to be in vain?

How short-sighted is man! How can we know that a thing is really IN VAIN, because, forsooth, it may not answer the end which we would have expected? Can we grasp, as with an infinity of intellect, all the possible bearings of any one work of the Almighty? If we begin to scan God's ways, and to judge of them by the measure of our minds, we shall soon run ourselves into mazes, and put ourselves in leading-strings to infidelity. To what purpose, is it said, is this "waste" of Christ's blood? To what purpose, I reply, is this "waste" of Christ's preaching? To what purpose is this "waste" of Paul's preaching, and Noah's preaching, and God's own tender invitations and solemn warnings? In this apparent "waste," the world of nature corresponds with the world of grace. To what purpose

do the fructifying showers fall on the ocean and the desert? To what purpose do a million apples rot untasted, and ten thousand million piles of grass wither unconsumed? To what purpose do innumerable medicinal herbs die unused? Are all these things *in vain* and to no purpose, because, forsooth, such fructifying showers do not fructify, and such nourishing vegetables do not nourish, and such healing herbs do not cure? The phenomena of the world of grace are, however, of even easier solution than the phenomena of the world of nature. In the world of grace, God has not obscurely made known his intention. He designs in it, by the death of Christ for all, and by the preaching of it, to set mankind on a *new footing*, and once more to put them on trial for eternity. It is *now* the case that "he that believeth shall be saved, and he that believeth not shall be damned." Mark xvi. 16. This is the hinge on which the destinies of the world now turn. God sincerely wills all men to believe and be saved, though not, to be sure, in the sense of secretly resolving, himself, to do something infallibly to secure this. For this purpose he has made the way clear for *all* by giving his Son to die for all; and now he invites all, he commands all, he threatens all, he implores all; and if all do not comply, still the glory of his infinite love is magnified and most illustriously displayed, by the very fact that none have been excluded from salvation but by their own folly.

OBJECTION 2.—"*If Christ died for the non-elect, is it just in God to make them pay the penalty of their sins over again?*"

This objection arises from what I have already, in a former treatise, shown to be a radically mistaken view of the atonement. The atonement has nothing analogous in it to the payment of a debt. The Bible never in any instance describes it under this idea. Christ did not pay the sinner's debt. He paid no sinner's debt. He only did a something on the ground of which the believing sinner will receive the remission of his debts, and of his debts *unpaid*. It was not in its character of debt, but in its character of crime, that sin was atoned for. If this be the case, there cannot possibly be any injustice in God exacting the full payment of the unbelieving sinner's debts. The unbeliever will not allow his debts to be forgiven; Jesus never paid them; and if unforgiven by God and unpaid by Jesus, they must be paid by the sinner himself. When Christ died, there was no literal transference of the sinner's sins to Jesus. The sinner does not cease to be a sinner because Christ died for him; the debtor does not cease to be in debt. By no means. Jesus only did a something, in consideration of which it is now quite consistent with God's character as a moral governor, *provided the sinner believe*, to remit his debts; whilst it is by no means inconsistent



with his character, *provided the sinner will not believe*, to exact the whole "to the uttermost farthing."\*

OBJECTION 3.—"*Would it not be ridiculous to suppose that Christ died for those who were in hell long before his death?*"

I would answer this question by asking another question—"Would it not be ridiculous to suppose that Christ died for those who were in heaven long before his death?"† The objection is decidedly a silly one. It is evident that God had a reference to Christ in his dealings with men as really before the actual offering of the sacrifice, as he has had since. He dealt with sinners as if "the Lamb" had in reality been "slain from the foundation of the world." Rev. xiii. 8. Why was it, for example, that Cain perished? Was it because there was no atonement for him? By no means. So far from this being the case, God himself said to him, "If thou doest not well, a sin-offering croucheth at the door." Gen. iv. 7.‡ That is, If thou hast sinned in not acknowledging the Messiah, by presenting merely the *untypical* "fruits of the ground," still, that heinous sin may be forgiven if thou wilt. There is atonement for it. Acknowledge this, by presenting the lamb "lying at the door," as a type of the great sacrifice for sins, and thou shalt be pardoned, and shalt, as the first-born, "bear rule over thy brother." You see, then, O sinner, that there was atonement for "Cain, who was of that wicked one," 1 John iii. 12: and surely, therefore, there is no lack for thee.

OBJECTION 4.—"*Can we conceive that God would send his own Son to die for the non-elect, when he had determined beforehand to create them only to be damned?*"

Let those believe who will that God is a despot, a fury, and a savage, I never can. Let those believe who will that God is capable of the awful and monstrous malignity of bringing into being rational creatures, with no other design than to pour the vials of his wrath upon them, I never can. My Bible tells me "God is love."

If any be ultimately damned, as, alas! many, many, must will, the blame is not with God; the fault is entirely their own. God, so far from being a malignant being, is "long-suffering; not willing that any should perish, but that all should come to

\* See my treatise "on the Nature of the Propitiation." See also TRUMAN'S "Great Propitiation," p. 88—91. This great work has the blemish. It gives a totally wrong view of faith.

† See BELLAMY'S "True Religion delineated," Disc. II. sect. v. p. 339, ed. 1812.

‡ See LIGHTFOOT, "Harmony of the Old Testament," *ad loc.* Works. vol. ii. p. 75, ed. 1822.

repentance." 2 Pet. iii. 9. If any man in Christendom be ultimately damned, it is because he refuses to be saved, it is because he compels God to punish him, by pertinaciously persisting in unbelief. God "appoints men to wrath," 1 Thes. v. 9; Jude 4, because they refuse to be saved. They do not refuse to be saved, because he has previously "appointed them to wrath." It is because they are "disobedient," that he has appointed them to "stumble." 1 Pet. ii. 8.\* Whilst it is "*He that hath afore prepared the vessels of mercy unto glory,*" the vessels of wrath fit themselves for destruction. Rom. ix. 22, 23. An unconditional decree of reprobation is a monster in theology,† and if sincerely believed in for a moment, would, in the estimation of the person who believes in it, degrade God's character beneath that of the most barbarous tyrant that ever breathed. "We have known, says the apostle John, "and believed THE LOVE THAT GOD HATH TO US." "GOD IS LOVE." 1 John iv. 16. If primitive Christians knew and "believed," that this was God's character, and God's character toward them, it must have been testified." If it was testified to them, it is testified to us, for we have all the Bible that they had. And thus, O sinner, be most firmly persuaded that God has no ill-will toward a single human being, no ill-will toward thee. O no! he is all kindness, he is all "love." He "delighteth in mercy" toward thee. He says himself, Isa. xxvii. 4, "Fury is not in me."

OBJECTION 5.—"*Can we conceive that God would have sent Christ to die for the non-elect, when he foreknew that they would not believe in him?*"

Why, what is to hinder us? God does not make his foreknowledge the rule of his procedure. If he did so, why did he set Adam in paradise as the public head of his posterity? Surely his design in doing so was a kind design, a design of love, though he clearly foresaw the consequences which it has actually entailed. If God squares his procedure by his foreknowledge, why did he send Noah, "a preacher of righteousness," to warn "the world of the ungodly"? He foresaw, surely, that they would not hearken to him. Why, also, reason with Cain? He foresaw, surely, that it would be without effect. We perceive that God in all these cases, and in multitudes more, regulates his conduct by something quite different from his foreknowledge of consequences; and why may he not do the same in the mission and sacrifice of his Son? If it be conceived to be a valid objection to the universality of the atonement, that we

\* See STEIGER, *ad loc.*

† "I know no term, either in any living or dead language, sufficiently strong to express my abhorrence of this doctrine."—Dr. PAYNE, *Lectures on Sovereignty*, &c., p. 44, 2nd ed.

could not suppose God to send his Son to die for the non-elect, because he foresaw that they would not believe: then I say that the very same objection lies against the universality of the gospel invitations, exhortations, and commandments. Could we conceive of God using all these means to bring non-elect sinners to believe? could we conceive of him shedding tears, too, in the person of the incarnate Son, because they refuse to comply, when we know that he must foresee that they will all be ineffectual? Here, in the case of the invitations, exhortations, and commandments which he employs, he does not make his foreknowledge the rule of his conduct: why, then, is it to be supposed that he must do so in the case of the sacrifice of his Son?

OBJECTION 6.—“*Can we conceive that God would send his Son to die for the non-elect, when they are unable to believe?*”

I cannot admit that any man is unable to believe. I must maintain that every man is perfectly able to believe the gospel, and thus secure his salvation. If this were not the case, it would not be the sinner's fault that he does not believe. A deaf man cannot be to blame for not hearing. A blind man cannot be to blame for not seeing. A dead man cannot be to blame for not living. If, moreover, it be not the case that all men are already possessed of full power to believe, why does God use means to bring them to believe? God uses many means to bring sinners to believe. He invites, urges, implores, threatens, commands, and sends his Spirit to strive with them, Gen. vi. 3; Acts vii. 51; and if these means be not in their own nature sufficient to accomplish the end, then God is put in the attitude of one who uses means to an end, which have no adaptation at all to that end. Who but a fool (O thou only wise God pardon the juxtaposition of thy name with this word!) would act in this manner? Who but a fool would try to build a house, for example, by playing on a flute? or to lift up a stone by lecturing to it on the laws of locomotion? I ask more, who in the possession of his rational faculties would gravely go to the churchyard, and urge, implore, exhort, and command a body forty years mingled with the dust, to arise and live? Who would exhort a blind man to see, and threaten him with “forty stripes save one,” if he did not look? If, then, the means which God employs to bring non-elect sinners to believe, be in their nature utterly inadequate to secure the end in view, God must be acting a foolish part when he employs them. Horrid is the conception; more horrid still is the imputation! Yet it is the necessary consequence of the theory that man is not perfectly able to do all that God requires him to do.

Moreover, if any be under an absolute impossibility to believe, and to avail themselves of the benefits of Christ's death, the

atonement could be no blessing, no mercy, no kindness to them. It is no kindness to a blind man to stretch out before him a beautiful picture, and call upon him to survey it, and then reproach him for not admiring. It is no kindness to a deaf man to sound the finest music in his presence, and call upon him to listen, and then reproach him for not praising. It is no kindness to a dead man to lay before him the finest dainties, and call upon him to eat, and then reproach him for not thanking you. In like manner, it could be no kindness to the non-elect, no mercy, to spread out salvation before them, and exhort, and entreat, and command them to take it, if they be utterly and absolutely incapable of availing themselves of it. Now, is any one prepared to say that there is no kindness and love shown to the non-elect in the gift of Christ? If any one be prepared to say this, let him, on his own principles, try to prove that their rejection of Christ aggravates their guilt; and that their unbelief is self-murder. Let him try to explain the "philanthropy" or man-love of God; and to put a meaning, which shall not in reality prove a fool's-cap, upon that gracious sentence, "GOD SO LOVED THE WORLD."

Nothing can be clearer than that all men are quite able to avail themselves of the atonement when it is presented unto them. If they were not, it could not be their duty to believe, or their crime to reject. God asks no man to do any more than he has given him "strength" to perform. Every man is responsible simply according to the measure of his "ability." Matt. xxv. 15, &c. God does not "reap where he has not sown, he does not gather where he has not strawed." Matt. xxv. 24. He does not seek to take out of a man more than he has put into him. The reason why so many do not believe in Christ and love God, is not that they are unable; it is because they are unwilling. The reason that hinders holy angels from sinning, is precisely the same reason that hinders wicked men from believing,—want of inclination, but no want of power.\*

Whilst I most firmly hold, believe, and preach all this, I at the same time admit most freely, and woe be to my own soul and my everlasting prospects if I did not, it is "BY GRACE that every believer is what he is." Had not the Holy Spirit "opened my heart to attend to the things that are written" concerning Jesus and his work of atonement, I am sure that I should still have been "in the gall of bitterness, and in the bond of iniquity." But O sinner, by every providence that happens to you,—aye, by this very book you are reading, the Holy Spirit is striving to bring you too to believe.

\* See the great TRUMAN'S "Discourse on Natural and Moral Impotency," p. 28. See also HINTON'S "Work of the Holy Spirit in Conversion." See also WITHERSPOON'S Works, vol. ii. p. 279.

OBJECTION 7.—“*Are there not passages of Scripture which intimate that the atonement is limited to the elect?*”

I think that there are no such passages. Is Matt. i. 21 quoted? It is this,—“Thou shalt call his name Jesus, for he shall save HIS PEOPLE from their sins.” This promise has reference not to the atonement, but to the blessings of justification and sanctification, which the sinner receives after he believes in the atonement; and it is undoubtedly true that Jesus does save all his believing people from the guilt and dominion of their sins; he “redeems them from all iniquity, and purifies [them] unto himself a peculiar people, zealous of good works.”

Is John x. 15 quoted? It is this,—“I lay down my life for THE SHEEP.” But mark, it is not said, “I lay down my life for the sheep only.” It is true that he laid down his life for “the sheep,” but how that can prove that he laid it down for none others I am at a loss to comprehend. Paul says, “Christ loved me and gave himself for me;” and whilst such a saying is undoubtedly a proof of the love of Christ to him, it would surely be wrong to infer from it, that there are none others, besides Paul, whom he loved, and for whom he gave himself a ransom. Were I, in passing along the sea-shore, to observe a crowd of people, and to go into the midst of them and learn that they were coolly and coldly looking out upon an unfortunate man struggling in the water for his life; and were I instantly to plunge in and rescue the individual, it would be quite right in me to say that I loved that person, and risked my life to save him; but it would be quite wrong in any one to infer from this statement of mine, that I never loved another as much, or did as much to save him. Christ, in the passage quoted, is contrasting himself with the thief and the hireling; and whilst he says of the thief, “he cometh for to steal, and to kill, and to destroy;” and of the hireling, “he seeth the wolf coming, and leaveth the sheep and fleeth;” he says of himself, “I am the good shepherd, I lay down my life for the sheep.” He is making no reference at all to the extent of his expiatory death, and what he says would be equally correct, appropriate, and proper, whichever system of atonement be true.

Acts xx. 28 is another passage frequently referred to. It runs thus: “Feed THE CHURCH of God, which he hath purchased with his own blood.” The word here rendered “purchased,” is not the same word that is elsewhere translated “bought” and “redeem.” It means “acquired” or “obtained as his own peculiar property.” Now it is true that the Ephesian believers or church were Christ’s property. He received them as “a possession” from the Father, upon his “asking” them, and pleading his blood in their behalf. See Psalm ii. 8. The Father “gave” them to him in consideration of his precious blood, by which their sins and the sins of “the whole world” were

expiated. It was thus that Christ "acquired" the church of the Ephesian Christians with "his own blood."

John xvii. 9 is another passage that is frequently adduced as an insuperable objection to the idea of a universal atonement. It runs thus—"I pray for them, I pray NOT FOR THE WORLD, but for them which thou hast given me, for they are thine." I admit that the Saviour is here interceding in behalf of his disciples only. He is praying in behalf of believers only; although in the very blessings he implores for them, he has an eye to the benefit of the world of unbelievers at large. See v. 21. I cannot see, however, on what principle any man could be warranted to measure the extent of the atonement by the extent of the intercession. "The consequence hereby inferred," says Archbishop Usher, "may well be excepted against, viz., he prayed not for the world, therefore he prayed not for the world."\* It is enough for the sinner to know that all who lay hold of Christ as a sacrifice, and bring his blood to the Father as a propitiation for their sins and a ransom for their souls, shall receive the benefit of the intercession; just as all under the old economy had an interest in the high-priest's intercessions, when they brought their sacrifices to the altar. Christ is the "Advocate" of believers, 1 John ii. 1, seeing "he ever liveth to make intercession for those that come unto God by him." Heb. vii. 25. He is "at the right hand of God making intercession for them," and thus securing them against "condemnation." Rom. viii. 34.

It is also worthy of observation that in the passage before us Jesus does not pray for them "which the Father gave him," that they may believe; but he prays "for them which shall believe," that they may subsequently receive, in their character of believers, such important blessings, as those of sanctification, and a spirit of unity and brotherly love.

Ephes. v. 25, 26, is another passage generally adduced. It is this,—"Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word," &c. "If all men," says Hurrion, in a work† which is remarkably successful in stopping up every inlet by which an inquiring sinner might get into salvation, "if all men are included, because the word *only* is not added, then when men are commanded to love their wives, as Christ loved the church, they are allowed to extend their conjugal affection to all women besides their wives, because it is not said, *Love your wives only*." In reply to this pitiful levity, it is quite enough to say that Paul has no reference at all

\* "Judgement of the Extent of Christ's Death and Satisfaction," &c. pp. 13-15.

† "The Doctrine of Particular Redemption stated and vindicated."

to the singleness of affection that is due from a husband to his wife; he has exclusive reference to strength and intensity of affection. This is rendered evident by the remarkable fact that the very same measure of love is prescribed toward all believers that is here prescribed toward wives, who, in apostolic times were generally much less loved and regarded than other relatives and friends. "This is my commandment," says the Saviour, "that ye love one another, AS I HAVE LOVED YOU." John xv. 12; comp. 1 John iii. 16. It will not be pretended that singleness of affection is here enjoined; nay, it is by implication forbidden; and I ask, therefore, on what principle can such singleness of affection be inferred from the passage in Eph. v. 25, 26, under consideration? Moreover, the very same Ephesian Christians are enjoined, in the same chapter, to "walk in love as Christ also loved them, and gave himself for them, an offering and a sacrifice to God for a sweet smelling savour." Here they are enjoined to walk in love toward one another, just as Christ loved them, and gave himself for them; but here, too, whilst the same measure and pattern of love is prescribed as in the 25th verse, the nature of the case precludes the possibility of any supposed singleness of affection being referred to; and consequently, no man can have a warrant to suppose that any such singleness is alluded to in the other case. It is true that husbands are to love their wives with singleness of affection; but this is not the duty inculcated in the passage before us.

Matt. xxvi. 28 is sometimes quoted in proof of a limited atonement. "This is my blood of the New Testament which is shed FOR MANY, for the remission of sins." It is asserted that the word "many" implies a lesser number than "all." The same word is used elsewhere in the same circumstances; as, for example, in Matt xx. 28, "The Son of man came to give his life a ransom FOR MANY." Whilst it is said in these passages that Christ died "for many;" it is remarkable that it is nowhere said that he did not die for all, as it is expressly said that FEW are chosen." The word "many," however, in these passages, has really reference to "all," for all mankind are indeed MANY, and neither ONE nor FEW. It stands in contrast with Jesus himself, as being "one." This is the interpretation that is given by CALVIN of both passages. The key by which to understand them is Rom. v. 15, "But not as the offence, so also is the free gift. For if, through the offence of one, MANY BE DEAD; much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many." When this verse is compared with verse 18, where it is said, "by one offence judgment came upon ALL MEN to condemnation," it is very obvious that the term "many" actually includes and means "all;" but "all" in the sense of these "all" being

■ "many," as contrasted with the "one" by whose offence they are "dead." \*

■ These are, as far as I know, the principal passages that are adduced in support of a limited atonement; and how insufficient they are, as a solid foundation, on which to build a theory so aspiring, the reader surely cannot fail to discover. O, I would tremble for my soul, if I had no more satisfactory evidence in support of an atonement that takes ME in, than this limitarian scheme has in support of itself. O reader, consider your footing, and see whereon you are standing! Is it "rock"? Is it "the rock"? Is it "the rock of ages"? The storms of death will test it; O see that you be firmly fixed where "the gates of hell shall not prevail against" you!

OBJECTION 8.—"*Does not the doctrine of unlimited atonement set aside, in its most distinguishing features, the covenant of grace?*"

I have to say, in answer to this objection, that I believe that it is now the almost unanimous opinion of competent scholars and theologians, that the term in Scripture generally translated "covenant," is improperly so rendered, and really means "arrangement," "disposition," "economy," or "dispensation."† It is a pity that so many entire systems of theology and bodies of divinity should have been cast into the mould of a single word, which, after all, is found out to be a *mistranslation*. When we read of the "old" and "new covenants" in the Scriptures the reference never is to what has been termed by uninspired theologians "the covenant of works" and "the covenant of grace;" but the reference invariably is to "the Jewish and Christian dispensations." Now both of these dispensations were "dispensations of grace;" the one being the forerunner, shadow, and type of the other. Neither of them was a "dispensation" or "covenant of works." The man who should call this in question, betrays, assuredly, most amazing ignorance of the "first principles of the doctrine of Christ," and the plainest portions of revelation. In every passage, therefore, where Christ is spoken of as the "mediator" or "surety of a better covenant," the "better covenant" referred to is not any supposed "covenant of grace," as contradistinguished from the

\* "The words *the many*, in both clauses of this verse, (Rom. v. 15,) are obviously equivalent to *the all* of the corresponding clauses of verse 18, and are to be explained in the same manner."—HODGE, *Com. ad loc.* "He opposeth *many* to *one*."—WILLET, *Hexapla ad loc.* So AUGUSTINE, who says that there are *aliqua omnia, quæ non sunt multa* and *aliqua multa, quæ non sunt omnia*. So also BEZA, PAREUS, &c.

† The proper word for covenant is *συνθηκη*, and not *διαθηκη*. See Note W.





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Adamic "covenant of works;" but it is the Christian dispensation of grace as contradistinguished from the typical, servile, beggarly, rudimentary, elementary dispensation of grace, set up amongst the Jews. Moses was the mediator of that dispensation, Gal. iii. 19, 20; Deut. v. 5; Jesus is the mediator of this; and we might as well talk of the "federal transactions between Moses and God," as of those between God and Christ. If Boston's "View of the Covenant of Grace" be considered as one of the best delineations of this human theory of the divine economy, I may mention that a very great man, a man who is justly considered the very bulwark of Calvinism, as he is undoubtedly its principal ornament—I mean Jonathan Edwards—said of it, "I confess I do not understand the scheme of thought presented in that book."\* You thus perceive that the objections derived from the peculiarities of this merely human representation of the divine procedure in reference to lost sinners, fall all pointless, pithless, and powerless, to the ground.

OBJECTION 9.—"Can we conceive that Christ died for the heathen, when they never get an offer of salvation?"

There are many difficult questions connected with the state of the heathen which no wise or cautious man will drag into this controversy. They have embarrassed, more or less, all who take enlarged views of the moral government of God. If Christ has really died for any at all in addition to the elect, then he must have died for "all." This will be admitted on all sides. I have, however, abundantly proved that his propitiation is by no means merely commensurate with "the election of grace;" and "I am not careful," therefore, to understand or unfold all the mysteries connected with the moral condition of the great majority of the human race. If Christ's death had been the payment of a debt, if it had been pardon, or if, in itself, it had secured pardon, and justification, and reconciliation, it would have been absurd to have extended it to the heathen. If, however, it be merely the removal of all obstacles on God's part standing between sinners and salvation, there is no absurdity in saying that this is true of all heathens, as well as of all gospel-hearers. If, moreover, this be true of all heathens, it is certainly a gracious truth, and wears a most loving aspect towards them all. If it were not true that Christ died for the heathen, pray, what gospel is the missionary to preach when he lands on a foreign shore? Is he to tell them that God loved a few men scattered somewhere or other throughout the world, and that therefore, perhaps, for aught that he could know, there may happen to be some of these favoured ones

\* Letter I. to Mr. Gillespie; appended to his treatise on "Religious Affections."

amongst them, and for these Christ died? Away with such a burlesque of "the good news to every creature"! Is not the missionary to preach the inspired gospel of Paul the missionary—"Christ died for *your* sins, O heathens, and for mine"? 1 Cor. xv. 1—4. Men need not go to heathen lands with the doctrine of a limited atonement in their creed; or if they go with it, they must hide it, and preach in a manner practically contradictory to it. One of the greatest missionaries of modern times, one of the most gifted, one of the most devoted, one of the most honoured and successful, when asked what gospel he preached to his poor Africans, replied, that it was a maxim with him and his true yoke-fellows, to tell all and sundries that Christ died for *them*.\*

These are the principal objections to the blessed doctrine which I have been advocating; and O how with-like they are! The truth is Samson-like and strong; it easily bursts them all asunder. Glory be to God in the highest that this is the case, and that he reveals this to "the weak things of the world"! Even although I could not satisfactorily answer every objection that ingenuity may start, or learning cast up, I would cling with a tenacious death's-grasp to the unlimited atonement. The reason why I would do so is a good one: I have no other doctrine by which I can get into Christ, or hang my eternity upon. I see no other door into salvation, and I can find no man to tell me of any other. O reader, fellow-sinner as thou art, how is it that *you* manage to get into Christ, if it be not by the word "every"? This one consideration of the impracticability of getting another open door into Christ, is quite enough to settle the whole controversy with me, and endear the doctrine to my heart. Though whole churches should rise up in arms against it, and thunder anathemas against me; though every human being should hold me as a heretic and a pestilence, *I will, I shall, I must for ever believe that "CHRIST LOVED ME AND GAVE HIMSELF FOR ME."*

\* Mr. MOFFAT.

## CHAPTER IV.

## ADDITIONAL OBSERVATIONS ON THE UNIVERSALITY OF THE PROPITIATION.

SOME persons assume to themselves to speak of this blessed doctrine as if it were a frightful and almost unheard of heresy. It is often insinuated that it is a novel and upstart opinion, and "but of yesterday," and utterly unsupported by the votes of the truly great and the truly good. The most powerful objection that is urged against it is this—"What! can most ministers, and presbyteries, and synods, and almost all good men be wrong?" Though it were the case that the whole world opposed the doctrine, if I saw it clearly revealed in the Bible, I would believe it, venture my soul upon it, and stand or fall with it. It is delightful, however, to know, that it is by no means a novel doctrine; it is by no means unpatronised by the true nobility of the Christian church. The greatest and the best in all ages, whose labours have been most abundantly crowned with success, and whose names have been most sweetly embalmed in the memories of the pious, have held and preached an unrestricted atonement. What think you of the fact I am about to mention? The doctrine of an atonement for the elect alone is not yet above fourteen hundred years old. Such a doctrine was unheard of during the glorious three first centuries of the Christian era. Nay, it was not known for about two hundred years after that. This surely is a striking fact, and should make some men pause and ponder before they condemn. "I think," says the illustrious Bishop Davenant,\* a divine most intimately versed in ecclesiastical history and the writings of the Fathers, "that it may be truly affirmed, that before the dispute between Augustine and Pelagius, there was no question concerning the death of Christ, whether it was to be extended to all mankind, or to be confined only to the elect. For the fathers, when speaking of the death of Christ, describe it to us as undertaken and endured for the redemption of the human race; and not a word (that I know of) occurs among them of the exclusion of any person by the decree of God. They agree that is actually beneficial to those only who believe, yet they everywhere confess that Christ died in behalf of all mankind. Thus Clemens Alexandrinus† says that "Christ freely brings and bestows salvation to the

\* *Dissertatio de morte Christi*," Chap. I.† *Pedagog.* cap. xi.

whole human race." And of the same opinion is Origen:\* "Jesus is declared to have come into the world for the sake of all who ever were sinners, that they might leave their sins and give themselves up to God." With him agrees Primasius, who, on 1 Tim. ii. 6, ["who gave himself a ransom for all,"] says, "for all men, indeed, the blood of Christ has been shed, but it is beneficial only to those who believe." Primasius was a disciple of Augustine; and so we may conjecture from him what was the doctrine of Augustine himself. The adversaries of the Augustinians were nevertheless accustomed to object to them, that they taught that Christ was crucified for the predestinate alone; and from this objection of the Pelagians, some in succeeding ages made a handle for kindling the afore-mentioned controversy. This is manifest from the objections of the Vincentians, in which this takes the lead, "that our Lord Jesus Christ did not suffer for the salvation and redemption of all men." It is also manifest from the answers of Prosper to the *capitula* of the Gallican divines, where their ninth objection is given after this manner: "That the Saviour was not crucified for the redemption of the whole world." The Semipelagians objected to this as new, invidious, and erroneous. But Prosper meets these objections, not by maintaining that Christ suffered for the elect alone, but by showing whence it arises that the passion of Christ is profitable and saving to the elect alone." Bishop Davenant goes on to give some further details respecting the opinions of Augustine, and he concludes by saying, "From these things it is evident, that although the seeds of this controversy were sown, yet Augustine and his disciples would never be the patrons of the doctrine, that Christ died for the predestinate alone." "We assert, therefore," says he again, "that Augustine never attempted to impugn that proposition of the Semipelagians, that Christ died for the whole human race, but with all his might refuted the addition they had made to it; and showed that the property or benefit of redemption, that is, eternal life, belongs to the predestinate alone, because they only do not pass through life in unbelief, they never die in their impiety." "For neither did Augustine ever oppose as erroneous the proposition 'that Christ died for the redemption of the whole human race;' nor did he ever acknowledge or defend as his own, 'that Christ died, not for all men, but for the predestinate alone.'"<sup>†</sup> These are very important facts regarding the doctrine of the extent of the atonement, facts which disclose to us one of the principal reasons why the gospel was so triumphant in the earliest centuries of its career. Where now is the man that will publish and expose his own ignorance by stigmatising the universal atonement as a novel

\* Contra Celsum, lib. v.

† See Note X.

and upstart opinion? Where is the man who will dare to frown upon it, as if it were a dogma unacknowledged and unblessed by God, unreceived and unproclaimed by Christ's principal ambassadors? I set the worthies of the three first centuries against any doctors of the present day who may contend for a limited atonement, and I am bold to pronounce, that, even as respects the authority of man, the balance falls, and must fall on the side of the most unlimited propitiation. Augustine died A.D. 430, and up to his time, at least, there is not the slightest evidence that any Christian ever dreamt of an atonement for the elect alone. Even after him, the doctrine of a limited atonement was but slowly propagated, and for long but partially received. The papacy itself did not readily adopt it. Before the days of Augustine, the illustrious Athanasius, the strenuous advocate and defender of the true divinity of our Lord, taught the unlimited atonement in such passages as these, taken from his treatise "On the Incarnation of the Word,"—"Christ the Son of God, having assumed a body like to ours, because we were all exposed to death, gave himself up to death for us all as a sacrifice to his Father."\* "After he had given proofs of his divinity, it now remained that he should offer up a sacrifice for all, delivering the temple of his body to death for all, that he might set all free from original sin," &c.† Gregory the Great also, who died A.D. 389, says, "The sacrifice of Christ is an imperishable expiation of the whole world."‡ I might go on to quote similar passages from Cyril, Chrysostom, and Ambrose, and indeed from almost all of the early fathers. So tardy was the hypothesis of a limited atonement in making way, even after the great corruption and apostacy of the church, that it is recorded by the ecclesiastical historian, Floardus, that one Godeschalchus, a monk, "that he might make himself known to the people by the *novelty* of his doctrines," selected for himself certain subjects to be discussed, among which this was one of the chief—"That our Lord Jesus Christ was not crucified and put to death for the redemption of all mankind, but only for those who are saved." This sentiment of Godeschalchus was discussed and condemned, first by the synod of Mentz, and afterward by Hincmar, Archbishop of Rheims, who assembled another synod, and committed Godeschalchus himself to confinement in a monastery, that he might not disseminate his errors. This synod, assembled by Hincmar, published also some opinions opposite to the sentiments of Godeschalchus, amongst which the following is one:§—"Our Lord Jesus Christ,

\* Page 42.

† Page 48.

‡ Orat. ii. in Pasch. All these passages quoted in the text are taken from DAVENANT.

§ Bibl. Pat. vol. ix. p. 1093. Eccl. Lugd.

as no man is, was, or will be, whose nature was not assumed by him, so no man is, was, or will be, for whom he did not suffer, although all are not redeemed by the mystery of his passion."\* From this time henceforward there was continual controversy on the subject, and antagonist opinions were maintained and defended by the most eminent dignitaries of the church, and the most learned synods and councils. Subsequently, during the palmy days of the schoolmen, most divines were contented to rest in the maxim, "Christ died for all sufficiently, but for the elect effectually,"† which is susceptible either of a good or of an indifferent meaning. It was generally admitted, however, that he died "for all" in some sense.

When we descend to the epoch of the reformation, in the sixteenth century, we find some of the most eminent reformers preaching that gospel which so many are deriding with such violence and virulence in these apostate days. Amidst all the reformers, stands pre-eminent and head-and-shoulders higher than the rest,—MARTIN LUTHER. He was a gospel giant. None seem to have been nearly so much blessed in their personal preaching and extensive spiritual influence as he. Of thousands of souls was he the spiritual father. It will surely be admitted that he knew for himself, and proclaimed to others, the real "truth as it is in Jesus." Wickliffe, Huss, Jerome of Prague, assaulted the outskirts of the papacy; they attacked the monks, masses, and other trumperies, which were the mere eruptions and excrescencies of the corrupt system. Luther went to the core of popery. He showed that the gospel had been eaten out; and by preaching the *pure gospel*, he effected, single-handed, what the combined energies and influence of all his predecessors had been unable to achieve. It was THE GOSPEL, AS PREACHED BY LUTHER, that shook the Vatican and resuscitated Europe. What, then, was Luther's gospel? Was it this,—"Christ died for the elect, and therefore his propitiation may happen to have been for you?" No; this was not the reformation gospel. Hear Luther's gospel from Luther's own lips. Hear it, as it is again and again and again most pithily, pointedly, powerfully spoken by him in his own favourite‡ commentary on the Epistle to the Galatians. Of this commentary John Bunyan said, "This, methinks, I must let fall before all men. I do prefer this book of Martin Luther upon the Galatians (excepting the Holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience." I say amen to John Bunyan.

\* See DAVENANT'S "Dissertatio," &c. Chap. I.

† "Qui hanc absurditatem volebant effugere, dixerunt, sufficienter pro toto mundo passum esse Christum, sed pro electis tantum efficaciter. Vulgo hæc solutio in scholis obtinuit."—CALVINUS, in 1 Joan. ii. 2.

‡ See Note Y.



Of all men whose works I have ever yet perused, Luther is the chief to me, for clearness, and richness of soul-saving, heart-sanctifying truth. On chap. i. 4, "Which gave himself for our sins," he says, "Weigh diligently every word of Paul, and specially mark well this pronoun *OUR*; *for the effect altogether consisteth in the well applying of the pronouns*, which we find very often in the Scriptures; wherein also there is ever some vehemency and power. Thou wilt easily say and believe that Christ the Son of God was given for the sins of Peter, of Paul, and of other saints, whom we account to have been worthy of this grace; but it is a very hard thing that thou, which judgest thyself unworthy of this grace, shouldst from thy heart say and believe, that Christ was given for thine invincible, infinite, and horrible sins. Therefore, generally, and without the pronoun, it is an easy matter to magnify and amplify the benefit of Christ, namely, that Christ was given for sins, but for other men's sins who are worthy. But when it cometh to the putting to of this pronoun *OUR*, there our weak nature and reason starteth back, and dare not come nigh unto God, nor promise to herself that so great a treasure shall be freely given unto her, and therefore she will not have to do with God, except first she be pure and without sin; wherefore, although she read or hear this sentence—'which gave himself for our sins,' or such like, yet doth she not apply this pronoun *OUR* unto herself, but unto others who are worthy and holy; and as for herself, she will tarry till she be made worthy by her good works, &c."

Again, he tells us that these words of St. Paul furnish us with "a very good and true definition of Christ, in this manner,—'Christ is the Son of God, and of the virgin, delivered, and put to death for our sins.' Now," says he, "if the devil allege any other definition of Christ, say thou—'the definition and the thing defined are false; therefore I will not receive this definition.' I speak not this without cause; for I know what moveth me to be so earnest, that we should learn to define Christ out of the words of Paul. For, indeed, Christ is no cruel exactor, but a forgiver of the sins of the whole world. Wherefore, if thou be a sinner, (as indeed we are all,) set not Christ down upon the rainbow as a judge, (for so thou shalt be terrified, and despair of his mercy,) but take hold of his true definition, namely, that Christ, the Son of God, and of the virgin, is a person, not that terrifieth, not that afflicteth, not that condemneth us of sin, not that demandeth an account of us for our evil life passed; but hath given himself for our sins, and with one oblation hath put away the sins of the whole world, hath fastened them upon the cross, and put them clean out by himself.

"Learn this definition diligently, and especially so exercise

this pronoun *OUR*, that this one syllable being believed, may swallow up all thy sins; that is to say, that thou mayest know assuredly that *Christ hath taken away the sins, not of certain men only, but also of thee, yea, and of the whole world.* Then let not thy sins be sins only, but even thy own sins indeed; that is, to wit, believe thou that Christ was not only given for other men's sins, but also for thine. Hold this fast, and suffer not thyself by any means to be drawn away from this most sweet definition of Christ, which rejoiceth even the very angels in heaven."

On the words "who loved me, and gave himself for me," contained in chap. ii. 20, this great gospel-preacher says, "Who is this me? Even I, wretched and damnable sinner, so dearly beloved of the Son of God, that he gave himself for me. If I, then, through works or merits, could have loved the Son of God, and so come unto him, what needed he to deliver himself for me? Hereby it appeareth how coldly the Papists handled, yea, how utterly they neglected the holy Scriptures and the doctrine of faith. For if they had considered but only these words, that it behoved the Son of God to be given for me, it had been impossible that so many monstrous sects should have sprung up amongst them. For faith would by-and-by have answered, 'Why dost thou choose this kind of life, this religion, this work? Dost thou this to please God, or be justified thereby? Dost thou not hear, O thou wretch, that the Son of God shed his blood for thee?' This true faith in Christ would easily have withstood all manner of sects, &c. Wherefore these words, 'which loved me,' are full of faith. And he that can utter this word *me*, and apply it to himself with a true and constant faith, as Paul did, shall be a good disputer with Paul against the law. For he delivered neither sheep, ox, gold, nor silver, but even God himself, entirely and wholly, *for me, even for me*, I say, *a miserable and wretched sinner.* Now, therefore, in that the Son of God was thus delivered to death for me, I take comfort and apply this unto myself. And this manner of applying is the very true force and power of faith.

"These words (which are the pure preaching of grace and Christian righteousness indeed) Paul setteth against the righteousness of the law. As if he said,—'Be it so, that the law is a heavenly doctrine, and hath also its glory; yet notwithstanding, it loved not me, nor gave itself for me; yea, it accuseth me, terrifieth me, and driveth me to desperation. But I have now another, which hath delivered me from the terrors of the law, sin, and death, and hath brought me into liberty, the righteousness of God, and eternal life; who is called the Son of God, to whom be praise and glory for ever. Faith, therefore, as I have said, embraceth, and wrappeth in itself

Christ Jesus the Son of God, delivered to death for us, as Paul here teacheth, who being apprehended by faith, giveth unto us righteousness and life, &c.

“Read, therefore, with great vehemency, these words *me*, and *for me*, and so inwardly practise with thyself, that thou, with a sure faith, mayest conceive and print this *me* in thy heart, and apply it unto thyself, not doubting but that thou art of the number of those to whom this *me* belongeth; also that Christ hath not only loved Peter and Paul, and given himself for them, but that the same grace also which is comprehended in this *me*, as well appertaineth and cometh unto us, as unto them. For as we cannot deny but that we are all sinners, and are constrained to say that through the sin of Adam we are all lost, were made the enemies of God, subject to the wrath and judgment of God, and guilty of eternal death, (for this do all terrified hearts feel and confess, and more, indeed, than they should do,) so can we not deny but that Christ died for *our* sins, that he might make *us* righteous. For he died not to justify the righteous, but the unrighteous, and to make them the children of God, and inheritors of all spiritual and heavenly gifts. Therefore, when I feel and confess myself to be a sinner through Adam’s transgression, why should I not say that I am made righteous through the righteousness of Christ, especially when I hear that he loved *me*, and gave himself for *me*? This did Paul most stedfastly believe, and therefore he speaketh these words with so great vehemency and full assurance; which He grant unto us, in some part at the least, who hath loved us, and hath given himself for us.”

This great Luther, in multitudes of other places, brings out as explicitly, or even still more fully, the same glorious gospel. On chap. iii. 13, for example, he says, “After the same manner, John the Baptist calleth him ‘the Lamb of God, which taketh away the sins of the world.’ John i. 29. He verily is innocent, because he is the unspotted and undefiled Lamb of God. But because he beareth the sins of the world, his innocency is burdened with the sins and guilt of the whole world. *Whatsoever* sins I, thou, and we all have done, or shall do hereafter, *they* are Christ’s own sins as verily as if he himself had done *them*. To be brief, our sin must needs become Christ’s own sin, or *else* we shall perish for ever. This true knowledge of Christ, which Paul and the prophets have most plainly delivered unto us, the wicked sophisters have darkened and defaced.” Again he says, “This is a singular consolation for all Christians, so to clothe Christ with our sins, and wrap him in my sins, *thy* sins, and the sins of the whole world, and so to behold him bearing all our iniquities. For the beholding of him after this manner shall easily vanquish all the fantastical opinions of the papists concerning the justification of works.” Once more he says,

"Not only my sins and thine, but also the sins of the whole world, either past, present, or to come, take hold upon Christ, go about to condemn him, and do indeed condemn him."

Here is the gospel that reformed Europe, and filled it with thousands of "new creatures;" and yet here is a gospel which men, who never won five-and-twenty souls to the Saviour, or perhaps not one, will presume to call "heresy," and try to brand with infamy. If men will renounce independent investigation of the "lively oracles," and sit at the feet of uninspired ministers, why not go to the prince of all such uninspired men, and lend an open ear to the jubilee-trumpet of the great preacher of Wittenberg? Should a thousand ministers say that it is wrong to tell every sinner you meet, "Christ loved you, and gave himself for you," what of that? I have a single name that weighs heavier than a thousand such—**MARTIN LUTHER**; and he says, you rob a man of the gospel of God, if you tell him less than this. O for a reviving of the spirit, and the genius, and the gospel of Luther! and then shall we hear, what he was, the echo of the apostolic doctrine; and then shall we witness, what he witnessed, the restoration of the apostolic glory.

CALVIN does by no means appear to have won so many souls as Luther. Still, Calvin was a giant too. We see in him the spiritual philosopher: we see in Luther the spiritual hero. Calvin, though a keen advocate of views on predestination which are often thought irreconcilable with an unlimited atonement, was by no means a limitarian. No man can assert more clearly than he does, that "Christ died for all mankind," and "for the whole human race." Calvin himself thus disowns those who often put on the livery of his name. This is a fact worth attending to, and it is a fact that may be most satisfactorily substantiated. In his latest writings (his commentaries) occur many passages that warrant the assertion I have made. On John i. 29, "Behold the Lamb of God, that taketh away the sin of the world," instead of dwarfing the word "world" into elect, he remarks, "when John says *the sin of the world*, he extends this favour indiscriminately to *the whole human race*." On Rom. v. 18, he says, "Christ suffered for the sins of the whole world, and, by the kindness of God, is offered indiscriminately unto all, though all do not embrace him." On Col. i. 14, he says, "Redemption was acquired by the blood of Christ; for by the sacrifice of his death all the sins of the world, were expiated." On Mark xiv. 24, "This is the blood of the new testament which is shed for many," he says, "but under the term *many* he does not mean a part only of the world, but the *whole human race*; for he opposes many to one, as if he had said that he (though himself one) was not the Redeemer merely of one man, but gave himself up to death, that he might free many from liability to the curse. Nor is it to be

doubted that Christ, addressing as he did, a few, wished to make it manifest that the blessing had not exclusive reference to them. It is at the same time, however, to be remarked, that in Luke he uses the expression 'for you' with a particular reference to his disciples, by the use of which expression he exhorts believers individually to appropriate to their own use the shedding of his blood. When, therefore, we approach to the sacred table, not only let this general reflection come into the mind, that the world was redeemed by the blood of Christ, but let each for himself think that his own sins were expiated." I might proceed to extract numerous other testimonies from the commentaries of Calvin, to prove that he most decidedly held that Christ made atonement for the sins of the whole human race. What I have already quoted, however, is abundantly sufficient to demonstrate that Calvin, and many who now term themselves Calvinists, are by no means at one on this cardinal doctrine of the Christian system. The universality of the atonement was obviously the pillow on which his heart reposed while on his death-bed. In his last will, written a few days before his decease, he says, "I testify also and profess that I humbly seek from God, that he may so will me to be washed and purified by the great Redeemer's blood, *shed for the sins of the whole human race*, that it may be permitted me to stand before his tribunal under the covert of the Redeemer himself."\* It is, then, spurious Calvinism to hold that Christ died for the elect alone.

The illustrious HENRY BULLINGER, the successor of ZUINGLE, the great Swiss reformer, held the same opinion. On Rev. v., Sermon 28, he says,—“The Lord died for all, but all are not partakers of this redemption through their own fault. The Lord excludes no one, but him who excludes himself by his own unbelief and faithlessness.”† BENEDICT ARETIUS, another eminent Swiss theologian, says on 1 Tim. ii. 6,—“Christ died for all, yet, notwithstanding, all do not embrace the benefit of his death, because by their own wickedness, and the corruption of their nature, they despise the offered grace.” The eminently learned WOLFGANG MUSCULUS, a German reformer, and a distinguished professor of divinity at Berne, has a section in his book of “Common-places,” on “the redemption of the human race.” In this section he says,—“We know that all are not partakers of this redemption, but the perdition of those who are not saved by no means hinders this redemption from being called universal, since it is not destined for one nation, but for the whole world. That reprobate and deplorably wicked men do not receive it, is not through any scantiness of the grace of God; nor is it just, that, on account of the children

\* See “Vita Joannis Calvini, a Theodoro Beza,” *ad fin.*

† See Note Z.

of perdition, it should lose the glory and title of universal redemption, since it is prepared for all, and all are called to it.”\*

The eminently devoted and fearless bishop and martyr, HUGH LATIMER, held and proclaimed the same glorious truth. In one of his sermons preached in 1552, on Philip. iii., he has the following passage, “For what other cause did Christ come, but only to take away our sins by his passion, and so deliver us from the power of the devil? But these merit-mongers [the papists] have so many good works, that they be able to sell them for money, and so to bring other men to heaven by buying of their good works; which, no doubt, is the greatest contempt of the passion of Christ that can be devised. For Christ only, and no man else, merited remission, justification, and eternal felicity for as many as will believe the same; they that will not believe it, shall not have it, for it is no more but believe and have. For Christ shed as much blood for Judas as he did for Peter; Peter believed it, and therefore he was saved; Judas would not believe, and therefore he was condemned, the fault being in him only, and in nobody else.”† In another sermon preached in the same year, he addressed his audience thus,—“I say that every one of us must have a special faith; I must believe for myself, *that Christ’s blood was shed for me*. I must believe that when Christ saith, ‘Come to me all ye that labour and are laden, and I will ease you,’ here I must believe that Christ calleth ME unto him, that I should come and receive everlasting life at his hands. With such a special faith I do apply his passion unto me.”‡

THOMAS BECON, § one of the most zealous and active and successful of the English reformers, discovers in some of his writings amazingly clear views of the gospel. In a sermon on “faith in Christ,” he has the following most evangelical remarks on John iii. 16, “God so loved the world that he gave his only-begotten Son,” &c. “These are excellent words,” says he, “and the words of life; God grant us grace to print them on our hearts. For he that hath these words printed in his heart, can neither be afraid of the devil, nor of sin, nor of hell; but will be of a quiet heart, and say, I am without all fear, for I have with me the Son of God, whom God hath given unto me by love, and by the word of God, that is, by the gospel that certifies me thereof. And thy word, O Lord, and thy Son Jesus will not deceive me, in whom alone I put my trust, &c.

“But thou wilt say, ‘If I were as Peter, Paul, and Mary were, this gift would be comfortable unto me. For they are

\* See Note A A.

† “Fruitful Sermons, preached by the right reverend father, and constant martyr of Jesus Christ, Master Hugh Latimer.” 4to. ed. Lond. 1653, leaf 208.

‡ Ditto leaf 229.

§ He died 1570, being sixty years old.

saints, and doubtless this saying pertains but unto them. How should I, who am a sinner, by any means understand that it pertains unto me, who have so often offended God by my sins, and have made him my enemy? But such thoughts are mere incredulity and unbelief, which goeth about to withdraw us from this sweet gospel. And truly unbelief can be overcome by no other means than by the word of God. Of this Christ spake, that we should not doubt his word; saying, that his Father, the true and eternal God in heaven, did so love the world, that he delivered his only-begotten Son. And this is sure, that 'the world' here does not signify Mary, Peter, and Paul only; but the world signifies ALL MANKIND. Therefore, if thou takest thyself to be of mankind, if thou dost not believe that, compare thyself with other mortal men. that thou mayest understand that thou art a man; for why shouldst thou not suffer thyself to be of this name, seeing that Christ with plain words saith, that God gave his Son, not for Mary, Peter, and Paul, but for THE WORLD, that all should receive him that are the sons of men. Then, if thou or I would not receive him, as though he did not appertain to us, truly it would consequently follow, that Christ's words are not true, whereas he saith he was given and delivered for the world. Wherefore, hereof appears that the contrary thereto is most assuredly true, that is, that this gift belongs as well unto thee as to Peter and Paul, forasmuch as thou also art a man as they were, and a portion of the world; that God may not be judged in his word, and this thought rise in our hearts, thinking on this wise, Who knoweth whether I am also of their number, to whom the Son of God is given, and eternal life promised. For that is as much as to make God untrue to his promise. Wherefore, when this thought comes upon thee, suspect it, as thou wouldest suspect the devil, lest thou be therewith deceived. And say thou, What is that to me, that I am neither Peter nor Paul? If God would have given this gift to them only that should have been found worthy, he would have given it to the angels, to the sun, and to the moon; for they are pure and undefiled creatures, which always obey God, and never decline or swerve from his precepts. But this is the truth of the matter, he gave him to the world, and the world is no worthier thereof, than as I said before. Therefore, although I am neither Peter nor Paul, yet will I not suffer myself to be put beside this gift, but will challenge as much for my part as David and all the holy apostles did. Whatsoever I am, yet God is not to be taken as unfaithful to his promise. I am a portion of the world, wherefore if I take not this gift as mine own, I make God untrue.

"But wilt thou say, why does he not show this to me alone? then I would believe and think surely that it appertained unto me. But it is for a great consideration that God speaks here so

generally; to the intent, verily, that no man should think that he is excluded from this promise and gift. He that excludes himself must give account why he does so. 'I will not judge them,' saith he, 'but they shall be judged out of their own mouth.'"

The early "confessions" of the principal reformed churches abundantly echo the same glorious truth. Although it is never formally proved in these confessions, it is obviously assumed, and often most explicitly expressed. Thus, in the first confession of Helvetia, written in 1536, it is said, that Christ, assuming human nature into union with his divinity, "gave it up unto death for the expiation of *all sin*."\* In the latter confession of Helvetia, written in 1566, it is said, "For we teach that Christ alone, by his death or passion, is the satisfaction, propitiation, or expiation, of *all sins*."† Again it is said, "Christ took upon himself and bore *the sins of the world*, and satisfied divine justice."‡ In the confession of Augsburgh, written by Luther's sweet companion—MELANCTHON, and presented, in 1530, to Charles V., it is said, "Likewise they teach that the Word, that is, the Son of God, assumed human nature in the womb of the blessed Virgin Mary, so that the two natures, the divine and the human, being inseparably united in one person, are one Christ—true God and true man, born of the Virgin Mary, who truly suffered, was crucified, died, and was buried, that he might reconcile the Father to us, and be a sacrifice, not only for original sin, but also for *all the actual sins of men*."§ In the Confession of Saxony, written in 1551, it is said, "For although we do not yet, in this our infirmity, see the causes of this wonderful counsel, why the human race was to be redeemed in this manner, (those causes shall be learned in all eternity,) yet these principles are now to be learned;—in this sacrifice are to be seen, God's justice and his wrath against sin, and his infinite mercy toward us, and his love in the Son toward the *human race*."|| In "the Confession of Faith used in the English congregation at Geneva, received and approved by the

\* "In mortem tradidit ad universi peccati expiationem."—Sect 11.

† "Nam docemus Christum unum, morte vel passione sua, esse omnium peccatorum satisfactionem, propitiationem, vel expiationem."—Sect. 14.

‡ Christus peccata mundi in se recepit et sustulit, divinæque justiciæ satisfecit."—Sect. 15.

§ "— ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis."—*Confessio Augustana MDXXXI*, sect. 3. See also *Confessio Augustana MDXL*, sect. 3.

|| "Conspiciuntur in hac victima justitia et ira Dei adversus peccatum, et immensa misericordia erga nos, et amor in Filio erga genus humanum."—*Confessio Saxonica*, sect. "de Remissione Peccatorum, &c."



Church of Scotland in the beginning of the Reformation," it is said "Thus of his free mercy, without compulsion, he offered up himself as the only sacrifice to purge *the sins of all the world*, so that all other sacrifices for sin are blasphemous and derogate from the sufficiency hereof."\* In the English Confession found in the works of Bishop JEWEL, it is said, "And therefore that our only succour and refuge is to flee to the mercy of our Father by Jesus Christ, and assuredly to persuade our minds that he is the obtainer of forgiveness of our sins; and that by his blood, all our spots of sin be washed clean: that he hath pacified and set at one all things by the blood of his cross: that he, by the same one only sacrifice which he once offered upon the cross, hath brought to effect, and fulfilled all things: and that for that cause he said, when he gave up the ghost, It is finished, as though he would signify, that the price and ransom was now fully paid *for the sin of mankind*."† In the Heidelberg Catechism used in the reformed churches and schools of the Palatinate, and composed in 1563, it is said, Q. 37, "What believest thou, when thou sayest, He suffered? A. That in the whole time of his life which he spent on earth, but especially in the end of it, he did sustain, in body and soul, the wrath of God against *the sin of the whole human race*; that by his passion, as by the only propitiatory sacrifice, he might deliver our body and soul from everlasting condemnation, and obtain for us the favour of God, righteousness, and everlasting life."‡ In the Articles of the Church of England, it is said, "The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, *for all the sins of the whole world*, both original and actual; and there is none other satisfaction for sin but that alone."§ Such are some of the testimonies of the principal reformed churches.

The reason why I quote these passages from the most successful and distinguished preachers and theologians, and from the confessions of the most eminent churches, is not to give weight to the opinion I so highly prize, and so constantly preach. That opinion, like its author, "receives not testimony from men." It needs it not. A single "thus saith the Lord," is as good as ten thousand of "thus saith Luther," and "thus saith Calvin." There are many persons, however, who are so prejudiced against the doctrine, and so determined to find it untrue; and, withal, so much the slaves of human names and ecclesiastical

\* DUNLOP'S "Harmony of Confessions," vol. ii. p. 5.

† Ditto, vol. ii. p. 98.

‡ Eum toto quidem vitæ suæ tempore quo in terris egit, præcipue vero in ejus extremo, iram Dei adversus peccatum universi generis humani, corpore et anima sustinuisse," &c.—*Catechesis Heidelbergensis*. This catechism was approved by the Synod of Dort. See Note BB.

§ The thirty-first article, entitled, "Of the one oblation of Christ finished upon the cross."

tical canons, that they will not give even a patient hearing to it, because the majority of modern votes are against it, and great ministers and doctors of divinity frown upon it. I tell these people, that doctors, and ministers, and confessions, and churches, are not THE BIBLE. I tell these people, that it is "to the law and to the testimony" that the appeal must be made. But I likewise tell these people, that the purest of all churches, and the greatest of all ministers, have accounted it no gospel at all to preach that Christ died for the elect alone. If there is to be appeal to human authority, let us take the topmost names; and the "aye" of these topmost names is surely equal in weight to many hundreds of "nos" from men of inferior usefulness and note.

I might multiply great names in support of the universality of the atonement. I might refer to one of the greatest and best men of Europe, Archbishop USHER, who says, "We may safely conclude, out of all these premises, that the Lamb of God offering himself a sacrifice for *the sins of the whole world*, intended, by giving sufficient satisfaction to God's justice, to make the nature of man, which he assumed, a fit subject for mercy, and to prepare a medicine for the sins of the whole world, which should be denied to none that intended to take the benefit of it."\* I might refer to the illustrious Bishop DAVENANT, who, in his elaborate essay on this subject, already so often referred to in this treatise, says, "There is no one who is a partaker of the same human nature which the Redeemer deigned to assume, for whom Christ did not deliver up himself as a price of redemption, applicable according to the ordination and acceptance of God, for remission of sins, to be obtained by faith in his blood."† "Show me," says he again, "an individual of the human race, to whom the minister of the gospel may not truly say, 'God hath so loved thee that he gave his only begotten Son, that if thou shouldest believe on him, thou shalt not perish, but have everlasting life.'"<‡

I might refer to EDWARD POLHILL, a most able advocate of the scripture doctrine of divine decrees, who says, "Christ was a surety for all, and satisfied for the sins of all; for if all did believe and repent, the sins of all would be remitted, and remitted they could not be without a surety, and a surety making satisfaction; therefore, such a surety was Christ for them all."§ Again he says, "If Christ no way died for all men, how came the ministers' commission to be so large? They command men to repent, that their sins may be blotted out; but how can *their* sins be blotted out for whom Christ was not made

\* "Judgment of the extent of Christ's death and satisfaction," p. 14.

† Chapter iii.

‡ Chapter ii.

§ "The Divine will considered in its eternal decrees, and holy execution of them," p. 308.

sin? They beseech men to be reconciled to God, but how shall *they* be reconciled for whom Christ paid no price at all? They call and cry out to men to come to Christ that they may have life, but how can *they* have life for whom Christ was no surety in his death? If, then, Christ died for all men, the ministry is a true ministry as to all; but if Christ died only for the elect, what is the ministry as to the rest? Those exhortations, which as to the elect are real undissembled offers of grace, as to the rest seem to be but golden dreams and shadows; those calls, which as to the elect are right ministerial acts, as to the rest appear as extra-ministerial blots and erratas; those invitations to the gospel feast, which as to the elect are the cordial wooings and beseechings of God himself, look like the words of mere men speaking at random and without commission; for, alas! why should *they* come to the feast for whom nothing is prepared? How should *they* eat and drink for whom the Lamb has never been slain?"\*

I might refer to the justly celebrated Dr. EDWARD WILLIAMS, who, in his great work "on the Equity of Divine Government, and the Sovereignty of Divine Grace," says, "Since overtures of pardon and reconciliation are made to sinners, many of whom are eventually not pardoned and reconciled, how can the consequence be avoided, that the *provision*, in its rectorial design, must be more extensive than actual salvation? Must it not be equally so with the overture? And must not the advantage proposed be the purchase of the Mediator? If the overture have no other basis than the foreseen aversion of the sinner to the blessings proposed to him, then the import of the proposal would be, If you believe a *falsehood*, God is willing to bestow upon you pardon and life! For how can the invitation, command, or threatening, be otherwise than false and delusive, if the provision of sacrifice and merit be designed exclusively for elect sinners? How can any other have a warrant to believe the testimony concerning Christ crucified? On this principle, every person must know his election before he has any warrant to believe; or if he believe the testimony without this knowledge, he is required to believe without evidence, and to act the part of a presumptuous intruder in order to acquire it. We conclude, therefore, first, that every man addressed by the gospel is under obligation to receive Christ and his benefits, in virtue of the meritorious price of redemption being rectorally designed for him as one of the human race; and, secondly, that the elect have no warrant beside this for believing, there being no other basis of belief for any one of mankind."†

\* "The Divine Will," p. 191.

† "An Essay on the Equity of Divine Government, &c." Chap. V. 262, edit. 1813.

I might refer to SCOTT, the commentator, who says, "It seems to be the decided opinion of his lordship [the Bishop of Lincoln,] that the evangelical clergy, especially such of them as believe the doctrine of personal election, hold what is called 'particular redemption,' whereas very few of them adopt it. The author of these remarks, [viz. Mr. Scott himself] urged by local circumstances, rather than by choice, above twenty-four years since, avowed his dissent from the doctrine of particular redemption, as held by many professed Calvinists, especially amongst the dissenters."\*

I might refer to DWIGHT and BELLAMY of America, and a host of others, the best of its men. I might refer to all evangelical Lutherans, comprising men of most powerful minds, most melting eloquence, most profound acquirements, most honoured usefulness. I might refer to a large proportion of English and Scottish Independents and Baptists. Such a name as that of ROBERT HALL, I might specify from amongst the rest. When Dr. BALMER informed him that he had been perplexed with doubts as to the extent of the death of Christ, and expressed a wish to know his opinion, he replied, "Here, sir, my sentiments give me the advantage of you; for on that point I entertain no doubt whatever; I believe firmly in 'general redemption.' I often preach it; and I consider the fact, 'that Christ died for all men,' as the only basis that can support the universal offer of the gospel." "But you admit the doctrine of election," replied Dr. BALMER, "which necessarily implies limitation. Do you not think that election and particular redemption are inseparably connected?" "I believe firmly," he rejoined, "in election; but I do not think it involves particular redemption; I consider the sacrifice of Christ as a remedy, not only adapted but intended for all, and as placing all in a salvable state; as removing all barriers to their salvation, except such as arise from their own perversity and depravity. But God knew that none would accept the remedy merely of themselves, and therefore, by what may be regarded as a separate arrangement, he resolved to glorify his mercy, by effectually applying salvation to a certain number of our race through the agency of his Holy Spirit. I apprehend, then, the limiting clause implied in election refers not to the purchase but to the application of redemption."† I might specify, also, JOHN ANGELL JAMES, who says, and says most justly, to the sinner, in his "Anxious Inquirer,"—"You are to believe that God really loves the world, and is truly willing and waiting to save the chief of sinners, and that he therefore is benevolent to you; and thus,

\* "Remarks on Bishop Tomline's Refutation of Calvinism," vol. i pp. 447, 448.

† HALL's Works, vol. i. p. 160; Appendix, note A, ed. 1835.

instead of dwelling in the idea of a mere general or universal love, you are to bring the matter home to yourself, and to believe that God has good-will towards you, has given Christ to die for you; you are a part of the world which God loved, and for which Christ died, and you are not to lose yourself in the crowd. You are not to consider the scheme of redemption for anybody, or for everybody, but yourself; but you are to give the whole an individual bearing upon yourself. You are to say, 'God is well-disposed towards me; Christ was given for me; died for me as well as for others; I am invited; I shall be saved if I trust in Christ; and I am as welcome as any one to Christ.' Faith is not a belief in your own personal religion, this is the assurance of hope; but it is a belief that God loves sinners, and that Christ died for sinners, and for *you* among the rest; it is not a belief that you are a real Christian, but that Christ is willing to give you all the blessings included in that term. It is the belief of something out of yourself, but still of something concerning yourself."\*

Amongst all these eminent men, there will be found diversities of opinion on certain details of the doctrine, and on various collateral points, but in this one all-important truth are all united,—every sinner is not only warranted but bound to believe that Christ did die for *him*. This was their gospel, this was Paul's gospel, this is Christ's gospel, God's gospel, the Bible's gospel; and yet there are men who will presume to say it is heresy, a doctrine of devils, and tidings of damnation. It is openly and unblushingly asserted, that no minister is warranted to tell any man that Christ died for him. Alas! if this be true, Luther spoiled Christendom, and was himself ignorant of the ABC of divinity. If this be true, it was "heresy" that overthrew the papacy, and reformed all Europe. If this be true, the first five centuries of the Christian era were ignorant of orthodoxy,† and the apostles themselves cannot be freed from suspicion. What! are we not to tell every sinner that "Christ loved him, and gave himself for him"? If we are not, O what is it that we are to tell him that he may be saved? It seems to me to be little less than committing a robbery upon him to tell him less.

But, perhaps, some will be ready to exclaim, "What! as your principles the Bostons of the Kirk of Scotland, and the Erskines of the Secession, did not preach the gospel!" The Bostons and the Erskines are not THE BIBLE, and that is enough for me. The question is not, "What did Boston preach?" or "What did the Erskines preach?" The question is, "What did Paul preach, and the Holy Spirit inspire?" I certainly do

\* Chap. v. pp. 58, 59.

† See some important facts regarding the history of the doctrine in "On the extent of Christ's Redemption," chap. vi.

not think that the gospel was as fully preached by these venerable men as it was by Luther and by Becon. They did, however, preach *the gospel*; and because they preached it, many were the sinners converted by their ministry. The "dewdrops" were not so numerous "from the womb of the morning" of their day, as "from the womb of the morning" of the Reformation; and the reason is to be found in the inferior and less accurate shape which they gave to the "truth as it is in Jesus." They had been reared up to regard the opinion "that Christ died for all men," as most dangerous heresy. They always dreaded the blessed doctrine in its own naked simplicity. On the simple principle, however, "that Christ died for the elect alone," and did nothing for the rest, they could find for themselves no access into Christ, and no avenue by which to lead "every creature" into rest. In this extremity, the "*Marrow of Modern Divinity*" was found and republished. The grand peculiarity of that book is a doctrine, not in the "Confession of Faith,"—this, viz., that "Christ is God's gift to all mankind-sinners as such." It maintains that he died only for the elect: it asserts, however, that he and all his benefits, such as his righteousness and eternal life in him, are "freely gifted to all mankind-sinners as such." The Bostons and the Erskines were trained in this school; they denied the *universal death* but they maintained the *universal gift*, and they insisted on every man, woman, and child, believing that Christ was "theirs," and "that all that he did on Calvary he did for them." It was on this doctrine of the *universal gift*, that they risked their own souls; it was by this doctrine that they "won" the souls that were their "hire"; and yet it is not a doctrine taught in the "Confession of Faith." This *universal gift* was the only door by which they could get themselves into Christ, or let other sinners enter into him. It was, therefore, their favourite, and darling, and everlastingly reiterated theme. Take it out of the sermons of those true Scottish worthies, and their sermons are idle, frivolous essays; or lifeless, spiritless, soulless, most marrowless skeletons. That you may may certify yourselves that I am not misrepresenting, take a passage from Boston as a specimen. It occurs in his sermon entitled "Christ gifted to sinners." He says, "The third thing is, *the party to whom Christ is given*. To whom, then is he given? He that believes the Son of God to be given to sinners, and lays the matter to heart, will be ready to say, 'O, but whom is he given to? I fear he is not given to me; and what am I better then?' But

"Christ is given to mankind-sinners indefinitely. It is not to the elect only, but to sinners indefinitely, elect or not elect; sinners of the race of Adam without exception, whatever they have been, whatever they are; whatever qualifications they have, whatever they want. The Father, in making of this gift

to us, had no eye to any qualification in us, but our misery and extreme need; and in the view of that, he made this gift for their remedy.

"1. This gift and grant is conceived in the most ample terms, without any restriction to any particular set of men. John iii. 16, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' You see here it goes as wide as 'the world,' the world of men, to exclude fallen angels, but none of the family of fallen Adam. Therefore says the prophet, 'To us a Son is given.' They will get no approbation of Christ nor his Father, who curtail and hem in this grant, as they consult not his nor his Father's honour therein.

"2. Christ is given to mankind-sinners as the manna was given to the Israelites. Now, the manna was given to the Israelites indefinitely; to them who loathed it as well as to them that loved it. John vi. 31—33, 'Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat: verily, verily, I say unto you, Moses gave you not the true bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.' And therefore Christ is given to sinners indefinitely, without exception of any, therefore says Christ to the *unbelieving* Jews, verse 32, 'My Father giveth you the true bread from heaven.'

"3. There is made to mankind-sinners indefinitely a gift of the benefits of his purchase, which yet are never given but in and with himself. Rom. viii. 32, 'How shall he not with him freely give us all things?' There is a gift of righteousness made to them, Rom. v. 17, which is revealed to faith, chap. i. 17, i. e. to be believed on, and trusted to. Eternal life is given them. 1 John v. 11, and a promise of entering into his rest is left them. Heb. iv. 1.

"4. Lastly, if Christ were not given to mankind-sinners indefinitely, but there were some in the world who have no part in the gift of Christ, then the ministers of the gospel might not offer him to all, nor might all receive him. Not the first, for no man has power to offer to any the Father's gift, to whom it is not given of the Father; more than a servant has power to offer his master's gift to one to whom his master has not made the gift. Not the second, for none can lawfully take what God does not give him. John iii. 27, 'John answered and said; a man can receive nothing except it be given him from heaven.' It would be presumption in thee to take a bit of bread, or a drink of water, if God gave it not thee; much more would it be presumption in any sinner of mankind to take Christ. 1 John iii. 23, 'And this is his commandment, that we should believe on the name of his Son Jesus Christ;' Mark xvi. 15, 16, 'And he said

unto them, Go ye into all the world, and preach the gospel to every creature." &c.

Again, in another sermon, entitled, "Christ the Saviour of the world," he says, "Behold here, admire, and believe the great love of God to a lost world, in providing a Saviour, and such a Saviour for them, even his own Son! The Scripture speaks of this in a very high strain. John iii. 16, "God so loved the world, that he gave his only begotten Son," &c. There was a man-love in God, Titus iii. 4: 'But the kindness and love of God our Saviour toward man appeared,'—a love of the kind, mankind. It has appeared in two eminent instances: first, in securing by an irreversible decree the salvation of some of them; second, in providing a Saviour for the whole of the kind, constituting his own Son Saviour to the lost family of Adam indefinitely. Believe it with application to yourselves. If upon this a secret murmur begins to go through your heart,—**BUT IT WAS NOT FOR ME**; crush it in the bud, for it is a bud of hell. If you are not one of the devil kind, but of sinful mankind, **IT WAS FOR YOU**. The Father gave Christ a Saviour for you, that if you would believe on him, you should not perish; he sent his Son from heaven with full instructions and ample powers to save you, if you will believe. And is not this love? Believe it, and it will be the way to let you in to a sight of more love."

Here is ancient Scottish preaching. O how different from the modern! It is perfectly clear, however, that a limited atonement and a universal gift are utterly inconsistent. God could not "give" to all men, what in reality is a nonentity to most. It could not be the duty of "every creature" to be "verily persuaded that Christ is HIS, and that all he did on Calvary was for HIM," if it were a lie and a fiction that he did anything at all except for a favoured few. The two doctrines, so strangely, so inconsistently, yet so fortunately for poor sinners, coupled in the minds of Boston and the Erskines, are obviously antagonists and destructive of one another. Either may be true; both cannot. This utter inconsistency is discerned readily enough by almost all modern ministers; and hence we rarely, if ever at all, hear anything like an approach to "Marrow" doctrine from the pulpit. All men see that it must either be true that the death is universal; or else true that the actual gift is restricted. The fortunate, though most unphilosophical, inconsistency of the last century, which kept open the half, at least, of the two-leaved gate of salvation, has been exchanged for a theory far more consistent in its parts and proportions, and far more philosophical in its abstract structure; but a theory which, instead of opening the other leaf of the everlasting door of salvation, has almost entirely shut to the one left open by the "Marrow." It is a theory that has in a great measure



blocked up all access into the peace of the gospel. Instead of rectifying the theory of "the Marrow-men," by coupling the *universal atonement* with the *universal gift*, the *universal gift* itself has been discarded and abandoned as inconsistent with a limited atonement; a merely *universal offer* has been substituted in its place; and thus the soul-saving truth of Boston and the Erskines is soul-saving no longer. Where now do we hear the followers of these "sainted" men preaching thus: "Go preach the gospel to every creature, that is, go and tell every man without exception, that *here is good news for HIM; Christ is dead for HIM; and if he will take him and accept of his righteousness, he shall have him.*"\* O that our dead men were alive again!

I, for my part, cannot hold a universal gift, and deny in the same breath an unlimited atonement. I wish, however, to keep open some way by which a sinner may manage to get into Christ; and as the fathers of the Secession, and the best men of the Kirk of Scotland, found no way but by a *universal gift*, (alas, now exploded from most pulpits!) I must take the way of Luther, and Becon, and Calvin, and Latimer, and Polhill, and Edwards, and Scott, and Hall, and James, and Bellamy, and Dwight, and the three first centuries of the Christian era, and return to PAUL'S GOSPEL, and tell *all unreconciled sinners*, without exception, that "God made Christ to be sin for *THEM*, that *THEY* might become the righteousness of God in him." 2 Cor. v. 20. I must go back and take up the method of "winning souls," which the Holy Spirit himself laid down and blessed, and tell this gospel to every creature,—"*Christ died for YOUR sins according to the Scriptures.*" 1 Cor. xv. 1—4. It is because this gospel is not everywhere freely, fully, and fearlessly proclaimed, that so many thousands of serious persons are kept in chains of doubt, and in the grim gloom of darkness and uncertainty. It is because this gospel is not freely, fully, and fearlessly proclaimed, that so many hundreds of these serious persons, whose seriousness has risen up to positive agony as to the condition of their souls, have been driven into a state of actual despair.

A limited atonement—I say it deliberately—has been the *murderer of many souls*. The gifted seraph Cowper most narrowly escaped being its victim. He did not know that there was mercy for every one, pardon for each, and therefore hope, and abundance of it, for him. He had been trained up within the contracted confines of the system that admits of exclusions, and when his tender conscience became fully alive to his sinfulness, he became possessed with the idea that he was doomed to inevitable destruction. Deep, dreadful, and constant melancholy

\* "Marrow," chap. II. sect. iii. § 3.

brooded over his mind, and sometimes prompted him to hurry into hell. This continued till one day "he flung himself into a chair near the window, and seeing a Bible there, he ventured once more to apply to it for comfort and instruction. The first verse he saw was the 25th of the 3rd of Romans, 'Whom God set forth to be a propitiation through faith in his blood,' &c. 'Immediately (he says) I received strength to believe, and the full beams of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made, for my pardon and complete justification. In a moment I believed, and received the peace of the gospel. Unless the Almighty arm had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder.'"<sup>\*</sup> What was it that produced this vast and sudden change? It was no new revelation of special mercy toward him in particular. No; the Spirit tells us no new truths. It was a Bible-truth that brought instantaneous peace to his soul. It was the discovery in the Bible that *he* was taken in within the propitiatory work of Jesus, in the same way that every other reader of the Bible is taken in. He saw that there was no exclusion at all on God's part, and therefore none for him; and he rejoiced with "joy unspeakable and full of glory." Hence "he felt an entire conviction that He, whose infinite compassion had prompted him to make provision for the restoration of fallen men to his favour, intended it to be *universally beneficial*, and that the perversion and obstinacy of men were the *ONLY* reasons why it was not so."<sup>†</sup>

I will mention another instance in which the doctrine of a limited atonement had well nigh proved to be a murderous doctrine. I quote it from an author who is by no means favourable to the view I so fondly cling to, and so frequently proclaim—Octavius Winslow. In his exciting work "on the atonement," occurs the following passage,—“We can tell of one who, in her deep sorrow for sin, was brought to the extreme of mental anguish. Despairing of mercy, and anxious to anticipate the worst of her punishment, she resolved, when none should be near her, to terminate her life, and go, reeking with her own blood, to the bar of God. The fearful opportunity presented itself. The door was fastened, the knife prepared, and she fell on her knees to accomplish the awful deed. At the moment her hand was raised to give the fatal stroke, these words came to her mind with overwhelming power, 'The blood of Jesus Christ his Son cleanseth us from all sin.' Her arm fell motionless at her side, the weapon dropped from her convulsed

\* "The Life of William Cowper, Esq., by Thomas Taylor," p. 37.

† Ibid, p. 404.

grasp, and she exclaimed, in a transport of relief, 'If the blood of Jesus cleanseth from *all* sin, then why not *mine* too?' She arose; her fatal purpose was broken, her perturbed spirit was calmed, and her heart drawn out in prayer to God. On the following sabbath she hastened to the house of God, and to her astonishment the minister announced as his text, 'The blood of Jesus Christ his Son cleanseth us from *all* sin.' The Holy Spirit completed the work so graciously begun in her soul. The blood of Christ was applied to her conscience, and from the terror and gloom of sin she passed into the sunshine of God's full and free forgiveness." Now what was it that drove this awakened sinner to the brink of distraction and destruction? It was her ignorance of the plain Bible truth that "the blood of Christ cleanseth from *ALL* sin." It was her ignorance of the fact that there was propitiation for *her*, blood for *her*, righteousness for *her*, plenteous redemption for *her*. She did not know that *she* was as much entitled to the cross of Christ as ever Martha was, and that whatever Christ did on Calvary, he did it for *her*. She found out this at last, and she was delivered by the discovery from breaking the sixth commandment on herself. If, however, the atonement be so limited as Octavius Winslow supposes, she had no right to find the word "mine" in the sentence which "came to her mind with such overwhelming power." If the atonement be not universal, her peace was, after all, based upon a presumptuous application, and an actual "wrestling" of a text on which she had no claims whatsoever. It was based on a fiction; and there would be reason, therefore, to fear that her subsequent condition, though veiled from herself, could in reality be by no means improved. Her life-saving inference was, however, O blessed be the God of the gospel! a legitimate inference, and it was so, just because all others living as well as she have the same right to consider their own name to be bound up in the bundle of "all." O how many, however, have imbrued their hands in their own blood, because they have been ignorant that there is as much blood and as much hope for them, as for all the saints who are now in glory! O when shall a soul-and-body-destroying theology be exchanged for a life-giving gospel!

Dearly beloved reader, what think you of *your* state, what think you of the Saviour? Do you feel that you need a Saviour, do you see that Jesus is just the Saviour you need? O do not regard this discussion in which we have been engaged merely as a matter of curious speculation. The doctrine of unlimited atonement bears a most momentous relation to *your* eternal weal or woe. If it should be true that "Christ loved you and gave himself for you," as much and as truly as he loved Abraham, and gave himself for Abraham,—if this should be true, and if it be revealed too in the Scriptures as a truth which is

designed and calculated to have a most important influence upon your heart, and life, and deathless soul,—O what a calamity must it be if you be ignorant of it, and die in darkness and in doubt! I am as fully persuaded that it is true as I am persuaded of the existence of Jesus himself. It is because it is true, that the gospel is “glad tidings of salvation” to “**EVERY creature.**” O then, dear reader, are you persuaded of its truth? If you still hesitate to receive it, I ask you why? Is it because the Bible disclaims it, disowns it, denies it? No, dear reader, the Bible is all vocal with it, and “the church of the living God,” in its purest state, and in its holiest men, has embalmed it as its own glory, and as the glory of the gospel and the gospel’s God. O beware lest you be found robbing yourself, and your children, and your friends, of “the pearl of greatest price”! O beware lest you be found mutilating “the truth as it is in Jesus,” and taking out of it what in reality is its heart, its soul, its marrow, its pith, its saving and sanctifying power! Take care lest you *ungospelise the gospel*, and do what in you lies to keep the sinner unfriended, the world unchurched. the church itself with but “a name.”

Do you, on the other hand, yield to the accumulated evidence of the truth of the word “every” that is in the centre of the good gospel? If you do, O my soul doth magnify the Lord, and I rejoice over you with unbounded gratitude and joy. Let me ask you, then, O dear reader, is this *every-ed* gospel a gospel that takes “the sting” out of death *for you*, and makes you quite willing, *just as you are*, to depart? Could you die with the truth you have now discovered in the Bible? O, why not? If Jesus has died for you, he has done all for you. If he has done all for you, you need no more, but to believe God when he tells you this, in order that it may be safe for you to depart. “Whosoever believeth *hath* everlasting life.” You do not need Christ’s death, and *some good feelings and some good conduct too*. O no!\* Good feelings and good conduct are the delightful consequences of “the joy of salvation;” they are not necessary as its precursors or preparatives. Feelings and conduct truly good—truly such as a holy God can approve of and delight in—are impossible to an unsaved soul. The feelings and conduct of an unsaved soul all flow from a wrong and unholy motive—a supreme love of self; and they are, consequently, “dead works,” which a pure God “cannot away with.”

When you put to yourself, then, the question, “Could I venture to die?” you must not look anywhere for an answer but to “the blood.” Though you were to grow as holy as Paul, or as holy even as an angel, all this holiness would not make it one particle safer for you to die, than it would be at this moment.

\* See Note CC.

were you really to look unto Jesus as "*all your salvation.*" When the good and great DAVID DICKSON of Irvine, afterwards professor of divinity in Glasgow, and then in Edinburgh, was upon his death-bed, he was asked how he found himself. His answer showed that he knew the gospel most accurately, and was building on no false foundation. "I have taken," said he, "all my good deeds and all my bad deeds, and I have thrown them together in a heap, and fled *from them both* to Christ, and in him I have peace." His goodness and badness were equally immaterial in the matter of his safety. His goodness did not help him, and his badness did not hinder him. When Mr. M'LAREN, of the Tolbooth church of Edinburgh, was dying, his colleague Mr. GUSTHART paid him a visit and put the question to him, "What are you doing, brother?" His answer was, "I'll tell you what I am doing, brother: I am gathering together all my prayers, all my sermons, *all my good deeds and all my ill deeds*, and I am going to throw them all overboard, and swim to glory on the plank of free grace." Mr. M'LAREN knew the gospel, and I doubt not, O sinner, but you will find him in glory, if you yourself ever arrive there. O how different, however, his view from that of many who try to be as good as possible, and to do as many duties as they can, in the hope of *by and by becoming so holy that it will be safe to die.* The eminent Bishop BUTLER, till the very close of his life almost, laboured under this "delusion;" and he made but a hair's-breadth escape from the doom of the pharisee. When on his death-bed, he called for his chaplain, and said, "Though I have endeavoured to avoid sin, and to please God, to the utmost of my power, yet from the consciousness of perpetual infirmities, I am still afraid to die." "My Lord," said the chaplain, "you have forgotten that Christ is a Saviour." "True," was his answer, "but how shall I know that he is a Saviour for *me*?" "My Lord," said the chaplain, "it is written, 'him that cometh unto me I will in no wise cast out.'" "True," said the bishop, "and I am surprised that, though I have read that Scripture a thousand times over, I have never felt its virtue till this moment; *now I die happy.*" That great man, who has done such service to the cause of Christianity, was yet ignorant, *utterly ignorant of THE GOSPEL till laid upon his death-bed.* He thought that he would gradually attain to such a state that it would be safe for him to die, by trying to avoid sin and to please God. He looked in quite the wrong direction for safety, and in reality had, on his system, no use for Jesus at all but to be a patch to his own deficiencies. All his trials to avoid sin and please God, he at last found out to be "*filthy rags*" and *sins*, which were enough of themselves to damn him, and had no tendency at all to save him. His eye was at length turned away from himself, and his own feelings, and his own doings, to the blessed Jesus, and he

saw that he was a *Saviour* for him, and had done all for him. AND HE "DIED HAPPY." The great SAMUEL RUTHERFORD said on his death-bed, "I disclaim all that God ever made me will or do, and look on it as defiled and imperfect, as coming from me, and I take me to Christ." *Thus even the goodness which the Holy Spirit in-works is of no avail at all to make it safe for one to die.* Nothing but "the blood" is soul-saving. O sinner, then, have no respect to anything whatsoever, when you wish to know if it would be save for you to die, but to the blood of atonement. Come to this blood, away from all else within or without you. Come to it with all your sins, though millions in number, and cast yourself into its ocean-greatness, and the sins will sink and the sinner swim. There is blood to drown all your sins and to bear you up. O great sinner, fear not, then, but come, and come at once, and cast all in. "The blood of Jesus Christ cleanseth from ALL sin." Come as "the chief of sinners;" come as sin itself personified. Do only come, and come just now, and you will assuredly find that Jesus Christ is "all in all," and everything you need. Do you ask me how you are to come? I will tell you. You are to believe God's record, when he tells you that Jesus is your substitute, your Saviour, and that there is in him for you righteousness and everlasting life. This is *truth*. This is *the truth*. O believe it, and live; and having once believed it, and been made alive by it, keep living by faith on it, that the love of God may constrain you to become like Jesus—meek, and lowly, and holy, and heavenly, and dove-like, and lamb-like, and full of compassion for souls. Such a transformation into the image of Jesus, is the great end that God has in view in inviting and commanding you to believe and be saved.



## NOTES.

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### NOTE A, p. 6.

In the Book of Homilies of the Church of England the following admirable account of the object of faith is given. "It is a belief, not only that the death of Christ is available for the remission of sins and reconciliation with God, but also, that he made a full and sufficient sacrifice for thee, a perfect cleansing for thy sins."—*Homily on the Sacrament, Part I.*

### NOTE B, p. 6.

This was Calvin's view of "saving faith." His own words are, "Nunc justa fidei definitio nobis constabit, si dicamus esse divinæ erga nos benevolentie firmam certamque cognitionem, quæ gratuita in Christo promissionis veritate fundata, per Spiritum S. et revelator mentibus nostris et cordibus obsignatur." (*Instit. lib. iii., cap. ii., sect. 7.*) "Now we shall have a proper definition of faith, if we say that it is a firm and sure persuasion of THE LOVE OF GOD TOWARD US, which persuasion being founded on the truth of the gratuitous promise in Christ is both revealed to our minds, and sealed upon our hearts by the Holy Spirit." A most venerable predecessor of my own, Mr. Robertson, of Clerke's Lane Chapel, Kilmarnock, who was one of the most learned divines of his day, says, in his Preface to Anderson's "Scripture Doctrine of the Appropriation which is in the Nature of Saving Faith," "Saving faith is a divine persuasion or conviction of the truth of the testimony of God, concerning Jesus Christ, and salvation through him, with a particular application to our own souls. We have as full and sufficient warrant for believing the grace and love of God to us through the Redeemer, as this is testified to us, in the supernatural doctrines, the precious promises, and the gracious calls of the gospel, as we have for believing that he requires us, in his law, to love him with all our heart, and our neighbour as ourselves." I do not conceive Mr. Anderson's views of faith (with which Mr. Robertson's entirely coincide) to be, in the strictest sense, philosophically accurate. I conceive that he errs in putting the appropriation in the nature of the faith, instead of finding it



in the nature of the testimony believed. Appropriation, however, I am persuaded there must be in the case of every true believer. He must take home to himself "the grace and love of God through the Redeemer." It is in support of this sentiment, that I have quoted the words of Mr. Robertson. The reader will find some important strictures on Mr. Anderson's view of faith in the 1st Part of Andrew Fuller's "Gospel Worthy of all Acceptation." (*Works*, vol. ii. p. 12, &c.)

## NOTE C, p. 12.

That it is our duty to pray for all men is obvious. Jesus prayed for his murderers, Luke xxiii. 34. Stephen prayed for his murderers, Acts vii. 60. Christians are expressly commanded to "pray for them that despitefully use them and persecute them," Matt. v. 44. In the interesting letter of the church of Smyrna to the church in Philomelium, giving an account of the martyrdom of Polycarp, it is mentioned of that venerable disciple of the apostle John, that a short time before his death, he "spent, with a few friends, a night and a day doing nothing but praying for all, and for the churches throughout the world, as was his custom."—JACOBSONS' *Patres Apostolici*, tom. ii. p. 552.

## NOTE D, p. 12.

Such passages of Scripture cannot, of course, refer to God's secret and sovereign purpose as to what *he himself will do*; for this purpose never can be frustrated. Isa. xlvi. 10. They obviously refer to his desire as to what *we should do*. God's desire as to what we should do is frustrated every moment by wicked men. It is his desire that all men should love him with all their hearts, and believe on the name of his Son Jesus Christ; but his desire is complied with by comparatively few.—See HINTON on "*The Work of the Holy Spirit in Conversion*," p. 118, 2nd edit.

## NOTE E, p. 16.

The evidence that the apostle preached "the gospel" (this, viz., "Christ died for our sins,") to the Corinthians, before they were converted from heathenism, by no means depends entirely on the expression "first of all." The first and second verses prove it. So does the nature of the case; for what is it that an ambassador of Christ is to preach prior to the "gospel"? This expression, however, is great additional evidence. It obviously refers to the time of preaching the gospel. It was thus that the great expositor, CHRYSOSTOM, understood it. "First of all," says he, "that is, from the beginning, not merely now, (*εκαρχης ου νυν*.) The apostle says this, by way of adding time as a witness, (*τον χρόνον παραγων μαρτυρῶν*) and because it was shameful in the last degree to change after having been persuaded so long," &c.—*Homil. ad loc. Opera*, vol. x. p. 352, ed. 1724. See also THEOPHYLACT, *Comm. ad loc.* The old Syriac version adds this note to this interpretation. It renders the expression "from the beginning." BENGEL's note is accurate and valuable: "*ex primis. Quam maxime momenti sunt in primis doceri debent. ex παρωρε, kai πρῶτον. 2 Sam. xlv. 28; 1st. primis; Deut. xlii. 9, ex ἀρχῇ τοῦ λόγου; his blood*

## NOTE F, p. 18.

Dr. SYMINGTON strangely translates *iva ôi ζωvτες* "that these all living," should not live to themselves, &c. Where he can get the "all" and the "these" will puzzle all criticism to discover. On his principles, the clause would have been much better omitted altogether. The passage would then have run thus: "he died for all, that they should not henceforth live to themselves." The SYRIAC, CALVIN, PISCATOR, WEINRICHUS, and indeed all competent expositors, with one consent, render it, "they which live." See PISCATOR's perplexity to make his own rendering agree with his theory.—*Com. ad loc.* Dr. SYMINGTON's remark is most uncritical and unlearned.

## NOTE G, p. 18.

See ANDREW FULLER's Works, vol. ii. p. 246; and a very able essay on "Particular Redemption," in the "Particular Baptist Magazine" for 1827, p. 84. See also Dr. MARSHALL'S "Death of Christ the Redemption of his People," p. 131. The latter writer there says, "The key to the whole passage is to be found in the 16th verse, 'Wherefore henceforth know we no man after the flesh; yea though we have known Christ after the flesh, yet now henceforth know we him no more.' That is, as Macknight has well paraphrased the place, 'From this time forth, in the exercise of our ministry, we show respect to no man more than to another on account of his being a Jew; and even if we have formerly esteemed Christ on account of his being a Jew, yet now we esteem him no more on that account.' If our brethren insist that the *all* for whom the Saviour died are all men without exception—all who have been, or are, or shall be, let them account for the introduction of this 16th verse." It is easily accounted for, and on a principle that goes far deeper into the experience of a converted man, than the Doctor seems to dream of. The term "flesh" means *human nature as it is*; that is, *depraved human nature*.—See Rom. viii. 1—13. The essence of depraved human nature is *selfishness*. To do anything "after the flesh," is to do it under the influence of selfishness—a supreme love of self. To "know men after the flesh," is to regard them as persons do, who are influenced by a supreme love of self; it is to regard them, not so as to seek their good or glory, but so as to ensure merely our own good or glory. Christ died, however, "for all, that they who live should not henceforth live UNTO THEMSELVES,"—should not henceforth be actuated by a supreme love of self. The apostle, in wishing to act out Christ's holy design, ceased to live "after the flesh." Instead of seeking, in all his intercourse with men, how he might promote his own interests, he now sought how he might promote their good and Christ's glory. "Wherefore," says he, that is, *seeing Christ died that I should not live to myself*, "henceforth know we no man after the flesh; yea," adds he, "though we have known Christ after the flesh," that is, just as a sinner anxious but yet unconverted does—with a supreme regard to his own interests instead of a supreme regard to Christ's glory, "yet now henceforth know we him no more" in this manner. That this is the meaning of the passage, is evident from the following verse: "Therefore, if ANY MAN (not any Jew) be in Christ, he is a new creature;" that is, he ceases to be selfish,—he begins to be actuated by love to God and love to man; "old things are passed away; behold all things are become new." All this shows why the apostle spent

all his time, and laid out all his talents, in trying to do good to men, and to bring glory to God, instead of aiming, as all unconverted men do, to get his own interests and glory promoted by all that he did. Hence the beauty of the connexion of those 16th and 17th verses with what goes before in verses 11—15, and with what comes after in verses 18—21.

## NOTE H, p. 20.

See PAYNE's "Lectures on Sovereignty," &c. Lect. viii. p. 141, 2nd. ed. See also Dr. RUSSELL's Sermon, entitled, "The Way of Salvation." p. 29, 2nd ed. 1830. The entire passage in Dr. RUSSELL's sermon is very important:—"When the apostle Paul first went to the Corinthians, he determined to know nothing among them, save Jesus Christ and him crucified. And he preached the gospel by, in substance, saying unto them, 'Christ died for our sins, according to the Scriptures; and he was buried, and he rose again the third day, according to the Scriptures,' 1 Cor. ii. 1, 2; xv. 1—4. He and the other apostle to whom was entrusted the ministry of reconciliation, concur in testifying, that 'God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;' or, in other words, not charging their trespasses to their account, in order to the personal punishment of each offender, to the utter exclusion of any plan of mediation, or provision for their pardon, and so absolutely sealing their perdition; but, on the contrary, making such provision, by giving up his own Son to be 'the propitiation for our sins.' And on this ground these ambassadors of Christ beseech the world, and of course beseech you, 'to be reconciled to God, because he hath thus made him who knew no sin to be a sin-offering for us, that we might be justified through him; a way being thus opened, through which God can be just, and yet the justifier of whosoever believeth in Jesus.' 2 Cor. v. 19—21; Rom. iii. 25, 26." SCOTT, the commentator, says, in his remarks upon the passage in the Epistle to the Corinthians which we are considering, "Some of the professed Christians at Corinth were supposed by Paul to be unconverted, and unreconciled to God; and he might have them in view when he spake of God's beseeching sinners by his ministers. But he was evidently giving an account of his commission and general ministry through the nations of the earth. *Wherever he came, he addressed sinners in this pathetic and earnest manner.*"

## NOTE I, p. 21.

The great BENIGEL's precious note on this passage is the following—*"Peccatis totius mundi. Si tantum mundi dixisset, uti c. iv. 14, totius subaudiendum esset: nunc, totius expresso, quis restingere audeat? c. v. 19. Quam late patet peccatum, tam late propitiatio."*—*Gnomon ad loc.* Bengel was not only a man great in learning and critical acumen; he was also eminently great in piety. He was a Christian somewhat like Franke.

## NOTE K, p. 24.

Dr. WARDLAW, in his "Essays on Assurance and the Extent of the Atonement," pp. 277—291, very conclusively shows the absurdity of the doctrine of "an elect world." I quote a sentence or two. "An

*elect world*, indeed, has become a phrase in common use with a particular class of commentators and divines, and, from them, among private Christians of the same *cast*; being employed with as much matter-of-course freedom as if it had actually had the sanction of ordinary usage in the sacred volume. But it is not to be found there. It belongs to human systems merely. Any system, however, that requires such means to save its credit, must be considered as in straits." p. 277. There are some most excellent criticisms on the word "world" in "The Doctrine of Universal Atonement Vindicated," by C. JOHN KENNEDY, of Paisley.

## NOTE L, p. 25.

TRUMAN says, "If any man hear my words, and believe not [surely you will say this is meant of a non-elect man] I judge him not; for I came not to condemn the world, but to save the world,' which reason would have no show of reason, except Christ came to save that man,—except he be one of that world he came to save."—*Great Propitiation*, p. 219. Well might BOSRON exclaim "O the love of God to poor sinners of mankind! John iii. 16, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' The greatest work that ever God did was for their salvation. He made the world for man, and gave it him, Psa. cxv. 16; and the visible heavens too, Gen. i. 17, *Heb.*; yea, the highest heavens also he made for them, and gave to them in his Son, Matt. xxv. 34. But a greater work than all these he did for them, when he did this miracle of the incarnation of his own Son for them, and gave him, an incarnate Redeemer, to them. O how can we escape the most fearful doom, if we neglect this great salvation? *How worthy are they to perish, that will not be saved, when God has wrought this greatest miracle to save them!*"—Sermon on "Christ the Wonderful one," *Works*, p. 504.

## NOTE M, p. 27.

As to BOSRON, multitudes of passages might be quoted from his works in proof of the assertion made in the text. The following from "Head VI." of his "View of the Covenant of Grace," may be regarded as a fair specimen. "Eternal life is another such gift or legacy; so it is yours, too. And you have the word, testimony, or witness, of God himself upon it, that it is given you; 1 John v. 11, 'And this is the record that God hath given to us, eternal life; and this life is in his Son.' Is not God's own record a sufficient ground for believing? Will you venture to disbelieve it on any pretence whatsoever? Here you have that record, namely, that 'God hath given to us eternal life.' It may be you will imagine that it relates only to *actual believers* in Christ, or at most to the *elect*; and use that for a defence of your unbelief. But, I pray you, consider that it is the ground and warrant for *all* to believe on Christ, and to lay hold of eternal life in him; being the 'witness of God, which he hath testified of his Son,' to be received by all to whom the gospel comes, v. 9. But that God hath given eternal life to a certain select set of men, can never, in reason, be deemed to be a warrant for *all* men to believe. Moreover, the great sin of unbelief lies in not believing this record; but it doth not lie in not believing that God hath given eternal

life to *actual believers*, or to the *elect*; for the most desperate unbelievers believe that, insomuch that their belief of it adds to their torment; but it lies in their not believing, that to mankind-sinners, and to *themselves* in particular, God hath given eternal life. This is what flies in the face of the gospel of God, which is the proclaimed deed of the gift and grant of Christ and all his benefits to sinners of mankind, declaring the grant thereof to be made them, and calling them to take possession of the same as their own; Isaiah ix. 6, 'Unto us a child is born; unto us a son is GIVEN.' John iii. 10, 'God so loved *world* that he GAVE his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' 1 Cor. i. 30, 'Jesus Christ, who of God is made unto us (viz., by legal destination) wisdom, righteousness, sanctification, and redemption.' And thus, you see, you have an infallible ground for this act of faith, namely, the testimony of God that cannot lie. Wherefore, as ever you would be united to Christ, and so instated in the covenant, believe firmly that CHRIST is *yours*, his righteousness *yours*, and eternal life in him *yours*."

The venerable writer of the above extract, was no stranger to the personal application of the record. Speaking of himself, as he was in one of his paroxysms of bodily trouble, he says, "While, in my extremity, death stared me in the face, the doctrine of 'the Marrow' concerning the gift and grant, and that Scripture, 1 John v. 11, 'And this is the record, that God hath given to us eternal life; and this life is in his Son,' accordingly understood, 'that God hath given unto us mankind-sinners (*and to me in particular*) eternal life, &c., whereby it is lawful for me to take possession of it as my own,' was the sweet and comfortable prop of my soul, believing it and claiming it accordingly." — *Memoirs*, *Period* xi. p. 376.

I choose the following passage, out of many similar ones, from the works of EBENEZER ERSKINE. It is in his sermon on "Christ the Resurrection and the Life." *Works*, p. 884. *Falkirk* ed. 1741. "All mankind, every creature come of Adam, are dead in sin; and yet we are commissioned to go and preach and prophesy unto these dead and dry bones. Now, upon what ground does this commission go? Why, you will see, 1 John v. 11, and that it goes upon a gift or grant of life that God has made to mankind-sinners, in a second Adam, a new-covenant head: 'This is the record of God, that God hath given to us (sinners of Adam's race) eternal life; and this life is in his Son;' and our preaching of the gospel is just a publication of this authentic grant of life to the dead, made by God in the word: when the dead hear this, their souls live." Isa. lv. 3.

I choose the following passage from the works of RALPH ERSKINE. It occurs in sermon 56, vol. iv. p. 165. "To believe in God, is to credit the record that he hath given of his Son; 'and this is the record, that God hath given us eternal life, and this life is in his Son;' he that does not thus believe, 'hath made God a liar.' 1 John v. 10, 11. To come to him by faith, then, is to close with him in the gospel record, and upon the divine testimony; to have a divine persuasion of the truth and goodness of the gospel message, with particular application to yourself."

I choose the following passage from the works of ROBERT BIGGAL-TOUN. It occurs in his "View of Christ as a Priest," vol. ii. p. 160. "Thus we find all things standing as in the record which the apostle

John tells us God has made concerning his Son, or the testimony he has given, viz., 'That God hath given to us eternal life, and that this life is in his Son; so that he that hath the Son hath life, and he that hath not the Son hath not life.' Which, whosoever believes not, he assures us, makes God a liar, because he doth not believe his testimony. This, one should think, might fully determine what has wrought much disturbance amongst Christians, viz., who the *us* are to whom God is said to have given eternal. Nobody, sure, will doubt of his having given it to such as are really put in possession of it. All the doubt is, whether God had made such a deed of gift, such a grant of life, as EVERY ONE who hears it is bound to believe, with such a firmness of faith as shall determine him to flee to it as a refuge to lay hold in the hope set before him there."

Mr. ANDERSON, in his "Scripture Doctrine of the Appropriation that is in the Nature of Saving Faith," Disc. iv. p. 115, says, "Men are condemned as unbelievers, not merely because they disbelieve this general proposition, that God will give eternal life to them that believe; for that is a truth of which the most desperate unbelievers, and even devils themselves may be convinced; but the proper ground of their condemnation is, that they do not believe 'the word of God concerning his Son,' with application to themselves; they do not truly believe that righteousness, salvation, and the kingdom of God, are brought to them in particular in the gospel grant. This account of unbelief we have in 1 John v. 10, 11—'He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.' Wherefore we are always unbelievers, till we be brought to a real persuasion, that GOD HATH GIVEN TO US ETERNAL LIFE; and, that he hath given it to us in his Son."

Mr. ROBERTSON of Kilmarnock, in his preface to Anderson's Treatise says, "The real believer relies on the divine testimony alone as the ground of his faith, 1 John v. 9, 10, by accounting him faithful who hath promised."

The reader will assuredly now perceive the value of this portion of Scripture. O sinner, risk your soul upon it!

#### NOTE N, p. 29.

"It is declared, that 'he that believeth not maketh God a liar, because he believeth not the record that God gave of his Son,' or, in other words, because he does not believe that to be true, which God says is true. What is it that God says is true? 'That he has given him'—that *unbelieving individual*, otherwise his unbelief could not make God a liar—'eternal life, and that that life is in his Son;' but God could not have given him eternal life, neither could that life be in Christ, unless Christ died for him."—*General Redemption the doctrine of Scripture*, p. 23. This is an admirable little treatise, "by a clergyman of the diocese of Cloyne."

#### NOTE O, p. 31.

The second epistle of Peter is evidently addressed to the same Christians who received the first. See 2 Pet. iii. 1. That the first was not addressed to the scattered Jews, but to the *spiritual pilgrims*

redemption was unknown to the ancients, and I wish it had remained equally unknown to the moderns."—*Church History*, cent. v. chap. ix. vol. ii. p. 466, edit. 1827.

## NOTE Y, p. 69.

LUTHER used to call this commentary "his wife," "his Catharine de Bore." Catharine de Bore was his wife's name, and he used to say of her that he would not exchange her for the kingdom of France, nor for all the riches of the Venetians. See MIDDLETON's *Life of Luther*, *ad fin.*

## NOTE Z, p. 74.

His own words are, "Pro omnibus enim mortuus est Dominus: sed quod non omnes participes sunt hujus redemptionis, ipsorum est culpa. Neminem alioquin excludit Dominus, nisi eum qui semet ipsum propria incredulitate et perfidia excludit."—Page 77 of his interesting work, of which the following is the title,—"In Apocalypsim Jesu Christi, revelatam quidem per angelum Domini, visam vero vel exceptam atque conscriptam à Johanne Apostolo et Evangelista, conciones centum: autore Heinrycho Bullingero. Basileæ, 1570."

## NOTE AA, p. 75.

His own words are these,—“Ad eum modum habet et redemptio ista generis humani, de qua loquimur: quod illam homines reprobi ac deplorati impii non accipiunt, neque defectu sit gratiæ Dei; neque justum est, ut illa propter filios perditionis gloriam ac titulum universalis redemptionis amittat, cum sit parata cunctis, et omnes ad illam vocantur.”—*Locus 17, page 151 of “Loci Communes Sacræ Theologiæ, per WOLFGANGUM MUSCULUM, Duxenum. Basileæ, 1561.”*

In speaking of the title of this “locus,” viz. “De Redemptione Generis Humani,” he says, “Genus humanum complectitur non unam aut alteram gentem, sed mundum universum, omnes videlicet totius orbis nationes, cunctos homines à primo usque ad novissimum.” It is cheering to meet with such explicit statements as these written by our great reformers three hundred years ago.

## NOTE BB, p. 78.

I cannot say that I have much respect for the Synod of Dort. It was too much swayed by D. GOMARUS, and men of like stamp, to give much promise or prospect of doing any good to the cause of Christ. Even the Synod of Dort, however, did not condemn as heresy the doctrine of the universality of the atonement. This will be evident to any one who reads their “Secundum doctrinæ caput; de morte Christi et hominum per eam redemptione.” Moreover, some of the most distinguished members of the synod held, and even in the synod, advocated that Christ died for every individual of the human race. Pre-eminent among these stood MARTINIUS of Brema; who, however, was frequently so uncourteously used by D. GOMARUS and other strait limitarians, that he was often tempted to leave the synod. Of the same mind with MARTINIUS were Dr. DAVENANT and Dr. WARD, two of the English deputies.—See HALES's *Letters from the Synod of Dort*, and also the *Letters of Dr. BALCANQUAL*.

## NOTE CC, p 89.

grievous indeed is their misunderstanding of the gospel, who think that it must be postponed till we know that holiness is in progress within and that repentance is going onwards even unto perfection."—Dr. LEMERS, "*on peace in believing*," in *Scottish Christian Herald*, vol. i. l, second series.

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believing reader, do pray for the writer of this treatise, that he may be wise in winning souls to the Saviour!

THE END.

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